Volume XI. Number 8.

The UNITARIAN

AUGUST, 1896.

CONTENTS:

The Inward Light *Rev. Charles G. Ames*
Circle of Love and of Life . . . . . *Laura Tilden Greene*
The Religion of Emerson . . . . . *H. Hayes Robbins*
To Youth . . . . . *Orelia K. Bell*
The Infallibility of the Bible . . . . *W. Copeland Bowie*
Our Churches. II. First Church, Eliot Square, Roxbury, Mass. . . . 5
What is it to be a Liberal? . . . . . 5 *Charles W. Wendte*
Down the Thames 359
Church Membership 361
The Elder Days *Hattie Tyng Griswold* 364
The Guarantee Plan *George W. Stone* 364
The Cosmic Process and Moral Progress . . . . . *B. F. Underwood* 366
President Hyde on Unitarian Theology 367 *Frederic Gill*
Correspondence 369
One Upward Look Each Day 370
Religious Thoughts 372
Editorial 372
Departments:
Sunday-schools . *Edward A. Horton* 374
Books 375
Children's Corner 377

Eliot Rev T L
Jan 97

NEWS FROM THE FIELD.

Unitarian Grove Meeting 378
Battle Creek, Mich. 378
Berkeley, Cal. . . 378
Boston, Mass. . . 378
Chelsea, Mass. . . 379
Cincinnati, Ohio . 379
Cohasset, Mass. . 379
Concord, N.H. . . 379
Dover, N.H. . . . 380
Eastport, Me. . . 380
England 380
Holyoke, Mass. . . 380
Ithaca, N.Y. . . . 380
Meadville, Penn. . 381
Newburg, N.Y. . . 381
New England Associate Alliance . 381
Northampton, Mass. 381
Oakland, Cal. . . 381
Ontario, Cal. . . . 381
Roxbury, Mass. . . 382
Salt Lake City, Utah 382
San Francisco, Cal. 382
Sheffield, Ill. . . . 383
Spokane, Wash. . 383
Sterling, Mass. . . 383
Sturgis, Mich. . . 384
Toledo, Ohio . . . 384
Vineland, N.J. . . 384
Wales 384

GEO. H. ELLIS, PUBLISHER, 141 FRANKLIN ST., BOSTON, MASS.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[*Entered at the Post-office at Boston, Mass., as second-class mail matter.*]

One Dollar per Year. Single Copy, 10 Cents.

The Unitarian Unites

By carrying to each parish and each home the message of Jesus,—love to God and love to man.

In supporting the *Unitarian*, you aid in uniting our denominational interests, you advance the cause of practical religion, and bring nearer the day of spiritual Christian unity.

OUR CORRESPONDENTS SAY:—

From Tekomah, Neb.—"I had rather go without many articles of necessity than miss the *Unitarian*."

From Beverly Farms, Mass.—"We prize the *Unitarian* very much in our family."

From New York.—"The *Unitarian* is full of good things, and that every month. How do you do it?"

From Clinton, Mass.—"I do not see how a Unitarian can get along without it."

EDITORIAL DEPARTMENT: Articles for publication, books intended for review, and all literary communications should be addressed to the editor, **141 Franklin Street, Boston.**

BUSINESS DEPARTMENT: Subscriptions and all business communications should be sent to **Geo. H. Ellis, 141 Franklin Street, Boston,** to whom all drafts and money or express orders should be made payable.

TERMS OF SUBSCRIPTION: To subscribers in the United States and Canada, One Dollar a year in advance, postage free. To foreign subscribers, $1.25 in American money or 5 shillings in English money.

A PACKAGE OF TEN COPIES, to one address, to be used for missionary purposes, will be sent for $5.00.

SAMPLE COPIES of THE UNITARIAN will be sent free on application.

THE UNITARIAN *will continue to be sent to subscribers until a request is received to discontinue, and until all arrearages are paid.*

One Dollar for Twelve Months.

GEO. H. ELLIS, Publisher, - - 141 Franklin Street, Boston.

The UNITARIAN

Volume XI. AUGUST, 1896 Number 8

THE INWARD LIGHT.

A SERMON BY REV. CHARLES G. AMES OF BOSTON, MASS.

"The spirit of man is the candle of the Lord."—PROV. xxii. 27.

I have been reading with profit and delight the Life of Whittier, and am moved to preach a Quaker sermon,—a sermon on the Inward Light.

When we read a passage of Scripture, a poem, an essay, a letter from a friend, or even an item of news, how is it that we are able to take the meaning? Is it not because our intelligence is of the same kind with that which produced the writing? How could we understand each other's speech, how exchange signals in any way with our fellow-beings, unless our minds were constructed on the same principles and worked by the same process? And must not this intelligence which all men share, this light which lighteth every man, be copied or derived from the Perfect Mind?

This intellectual faculty in man seems no less noble, but all the more sacred, because it is shared in varying degree by inferior orders of life,—by beasts, birds, fishes, and insects. Every creature, from archangel to oyster, is gifted with the faculties necessary for its place and part in creation. The lower animals all know something: they perceive with their senses; they find their food; they distinguish between what is useful and what is harmful, in many cases quite as plainly as we do. If our faculties serve for higher purposes, it is because they are of a higher rank and are adapted to a higher range of facts and relations. With the outward eye the dog may see what his master sees, but with the inward eye the master sees what the dog cannot see. The difference in their language is probably no greater than the difference in their thoughts. The inward eye is as real as the outward: the light which shines in the mind is as real as the light of the sun.

How is this spark of intelligence first kindled? No mortal can tell. We can only say that it is of the essence of our being, and is a part of the original gift of life. Show us how life originates, and we shall know how thought begins. But, with all our ignorance, we are sure of this: we do not come into existence unfurnished,—we come equipped with faculties, and supplied with resources suitable and adequate to the kind of life we are meant to live. Every creature in every rank is set up with the capital necessary to transact the proper business of living. There are men who suppose that thought is secreted by the brain as bile is secreted by the liver, that intelligence is a product of bodily organization, that impressions made on the senses give rise to internal movements, which we call mental processes, affections, desires. But this explains nothing. It does not tell me who this being is that I call myself, this being that can say, "I am," and can take note of all that goes on without and within, and can pass judgment even upon its own thoughts and feelings. What meaning would there be in the click and clatter of a thousand telegraph machines if no intelligence presided at either end of the wire? What is this

personality that sits within the brain, and sends or receives the reports that pass through the nerves of sense?

We have to leave the origin of personality, the origin of consciousness and reason, just where we leave the origin of life and organization, or the origin of the forces and movements that have brought into being the ordered universe of worlds. We can only say with Herbert Spencer, "There is an Infinite and Eternal Energy from which all things proceed." Such is the modest translation which science gives to the sublime opening sentence of Genesis, "In the beginning God created the heavens and the earth," or that mystic saying of the Fourth Gospel, "God was the Word; and without him was not anything made that was made."

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding." That saying in the ancient dramatic poem which is called the book of Job may stand until we get a better one. In short, our life is a part of the Universal Life, our reason is a part of the Universal Reason. The Kosmos is an expression of intelligence: our minds are a share of that intelligence. "We are his offspring," said the Greek poets, Cleanthes and Aratus. "We are his offspring," repeats the apostle Paul. Call him "our Father," said the great teacher of Galilee, who has become teacher of all mankind.

According to some other philosophers there is an original deposit of wisdom in each man's mind; and all which we call education is simply an unfolding or manifestation of what is waiting its turn, as a seed waits for the spring. "God hid the whole world in thy heart," says Emerson. The picture-writing made with invisible ink is brought out by the sunlight. Human faculties are gently opened by the touch of experience. Thus each man rises from the dust like a new Adam, and finds himself a living soul. As fishes in dark, underground waters have no eyes, yet have an undeveloped optic nerve, which would become an eye if they were born into sunlight, so the human idiot holds the germ of all wisdom in waiting for favoring conditions.

According to others, we are like empty vessels waiting to be filled; and all the life or intelligence we receive is continually flowing in from the unseen Fountain of being. The creative Power operates on dead or inert substance, and fashions both bodily and mental organisms for its own habitation. But we cannot trace or verify the method. We can only say that all life comes as a gift, that we are merely receivers, and that our life expresses itself as light or intelligence.

One thing is sure: the quantity of life can be increased. A child can grow. A feeble man can become strong. A sick man can be made well. A man who seems to be dead can rise again. These things happen every day, and they could not happen without an increase of the quantity of vitality.

Another thing is sure: the quality of life can be improved. Slowly, by careful breeding, culture, and training, the florist, orchardist, and cattle-raiser find it possible to produce superior plants, fruits, and animals. Slowly, as generations come and go, some portions of the human race have grown up out of low earthy conditions, and flowered out into civilization and enlightenment. And in every age and land there have been individuals who underwent intellectual and moral transformation. Foolish people have become wise, bad people have become good, low motives have given place to high ones. Was the transforming power inborn, or was it "a new infusion of the spirit" from the creative source? Is virtue merely our own higher nature asserting itself? Or is it a divine guest that comes to take up its abode in our heart and will? Perhaps it is both in one. Perhaps this is that truth in the doctrine of the divinity of Christ which has been too narrowly interpreted. Is the beauty of the flower due to the quality of the plant or to the sun? There would be no plant if there were no sun; yet every plant has its own native genius and capacity of appropriation.

"Since Eden it keeps the secret
  Not a flower beside it knows,
To distil from the day the fragrance
  And beauty that flood the rose.

"Silently speeds the secret
  From the loving eye of the sun
To the willing heart of the flower,
  And the life of the twain is one.

"Of all sweet mysteries holiest,
  (Faded are rose and sun!)
The Highest hides in the lowliest:
  My Father and I are one!"

There is, then, possible to man a quality of life which is superior in kind as well as in degree to the life of his body. In his mind there may shine a light which shows him more than his eye has seen or his ear heard. He may perceive truth, love, justice, beauty, as plainly as he perceives that the grass is green and the sky is blue. In proof of this, see how we judge each other and judge ourselves, not merely by outward actions, but by motives. Also, we judge of the wisdom or the unwisdom of all we hear or read. All the prophets and sages are obliged to give account of themselves to every man. We say of one utterance, "This is true and great"; of another, "This is obscure and doubtful"; and of a third, "This is false: this is error." How could we say these things if we did not see them? How see them, unless we were endowed with a faculty of moral perception, like God's? But this inward vision may exist in all degrees of clearness or dimness, from noonday splendor to twilight and blackest darkness. We turn the light on or off by our own behavior. Hence the solemn warning of Jesus: "Take heed lest the light that is in thee be darkness." I do indeed believe that the light within our minds is equally divine in origin and quality with that which made the Buddha the Light of Asia, and that which made the Christ the Light of the World. But the difference of degree between our common state and the illumination of the pure in heart who see God, or clearly perceive spiritual realities, may be as wide as that of the faintest star at midnight and the broad radiance of noonday.

We know something of the causes of inward dimness. Sometimes blindness runs in families, each generation casting a shadow on the next. Probably we all suffer some degree of obscurity from ancestral causes. Then we invite additional stupidity by our own sins of omission and commission, by neglect of opportunity, by turning away from instruction, by being unwilling to acknowledge our ignorance, and, most of all, by unfaithfulness to the light we have received.

But the light is also capable of increase. He who follows it finds it shining ever more clearly. This is only another way of saying that we can learn something if we improve our opportunities. The more we look, the more we shall see.

If we are inwardly enlightened, it may be asked, what need of light from without? But this conceit of self-sufficiency brings a cloud over the sun. One chief use of the inward light is that it helps us to discern the value of instruction. The child that can gain nothing from parent or teacher remains a fool. "All men are wiser than one," and we learn from each other. "They that are wise shine as the brightness of the firmament." They light up nations and ages. Their names are often used to blindfold us, and their authority is invoked to frighten or excuse us from freedom of thought. But no man comes to full possession and use of his own faculties except through living in sympathy and fellowship with mankind, past and present. There is a kind of broad public light which is like the common day, and the most enlightened men are those who can take in most from other minds.

This is the highest use of society. The exchange of spiritual commodities—of ideas, convictions, and moral impulses—is the noblest business of the modern world. Every true scholar, artist, poet, prophet, or disinterested statesman is urgent to express himself, to give out his best, to contribute the product of his mind, and thus to convert his private treasures into public property. Why are any of us endowed with the gift of speech, unless it be that we may enrich each other? Alas that we should ever profane this wonderful power by using it for hurting instead of helping! For, when we speak unwisely or unkindly, we obscure the light of humanity.

Now hear Channing's definition of sin, "separation from each other and from our Father." Thus it is a withdrawal into darkness, or into a condition where we neither give light nor receive it. When our minds are wide open, inwardly by faith and outwardly by love and sympathy, we get all that comes and give all we get. But, when our minds are closed toward God by distrust or disobedience or toward man by prejudice or ill-will, we fumble and stumble like the blind. So is it written: "If we walk in the light, as he is in the light, we have fellowship one with another. He that loveth his brother abideth in the light, and there is in him no occasion of stumbling. But he that hateth his brother is in darkness and walk-

eth in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

Note again that the light which shows us what is good is the measure of our responsibility. For light and strength go together. "Knowledge is power." Knowledge of what is right is power to do what is right, since "every man is able to enforce his own convictions upon himself." The saint is the man who has light, and obeys it. The sinner is the man who has light, and disobeys it. "This is the condemnation: that light has come into the world, and that men loved darkness rather than light, because their deeds were evil. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

Here is our way out of doubt and difficulty. The highest form of certainty comes from the spiritual perception which is itself the outcome of spiritual experience. No man who thinks can doubt that he *is;* for how could he think unless he were alive? We know there are such realities as truth, beauty, goodness, because we have seen and felt them. Agnostic doubts do not unsettle this kind of certainty.

Therefore, we can let the hard problem of evil rest a while. No matter how much darkness, so long as there is light; or how much error, so long as there is truth; or how much death, so long as there is life. No matter how much chaos, so long as here is the Kosmos, the glorious realm of order.

We may fix on this,—one clear ray which enters the eye is absolute proof of all it shows, though all mankind were blind, and all the sky as black as midnight. Darkness cannot disprove light. No more can ignorance kill knowledge, or doubt weaken a living faith, backed by the experience of love. This clear perception that there is law and right and good may help us to face all that seems most wrong, and to look all the horrors out of countenance.

We may apply this to our own comfort. If a man can look into his own mind and read there the law of duty, he need never question that he belongs to the divine order and is a subject of the law-giver. The light by which he reads that inner law is good against all the difficulties of his own understanding, and all the dark, unsolved problems of his life and of the world. And, if he can also read in his own mind a sincere purpose to obey this inner law,—a purpose to be true to himself,—why may he not take it for granted that he is backed by all the heavenly powers? "Beloved, if our heart condemn us not, then have we confidence toward God"; or, as Coleridge has it, "The self-approving mind is in its own light."

But what of the mind that is not self-approved? What if our heart condemn us? What if the man looks within, and sees by the all-revealing light that he is not obedient to the discovered law? Then let him thank God that the light shows the fact. Let him gladly take sides against himself, and join with the law in his own condemnation. Then, at least, he will stand in the light, on ground which his heart cannot condemn and which the law will approve. For the consciousness of imperfection—the feeling of our sin and unworthiness—is one of our greatest mercies. Like bodily pain, it tells us of our disorder, and speeds us toward the cure. The discovery that we are not made for a low, false, and selfish existence is a blessing: it is like waking from an evil dream, which will not haunt us forever.

"Grant that human life is mean," says Emerson; "but how did we find out that it is mean?" This discovery that the ideal has been violated is itself a proof that we are made for nobleness. The light which shows our low estate shows also the path that leads upward. The prodigal, revelling among harlots, blind to his own degradation and theirs, was he so well off as when, in the company of swine, his manhood revolted, "he came to himself," and cried, "I have sinned: I will arise, and go to my father?"

This helps us to see the great service which Jesus Christ has done and is now doing for mankind. It is from him more than from any other teacher, I think, that we have learned to regard the inward light as a sign of the Father's presence in each human child. In accounting for the spiritual clearness and spotless purity of Jesus, men have said, "Here was a union of the divine with the human, a Son of God who could say, 'I and my Father are one.'" But when he added, "My Father is your Father, and my God is your God," it seemed too much to believe,—too great and

good to be true; and his exhortation, "Be ye also perfect," instead of being taken as a mighty word of encouragement, only served to widen the chasm between human sin and heavenly holiness.

But all serious thinking, like all aspiration, leads one way, as all light leads up to the sun. Science is teaching the unity of law and causation: it grows easier every year to identify the light which shone in Christ with the light that shone in the wise men of other lands and times, and with the light that still lighteth every man that cometh into the world. So are we drawn toward the great fellowship of faithful people; and we move in their company toward ever closer union with the Father in the spirit of the Son, as we joyfully recognize that "all minds are of one family."

In this provision for universal enlightenment we find the sign of divine indwelling and read the pledge of a Father's loving purpose. Out of the unknown we have come; but our origin was not an accident. In the unknown we dwell, and toward the unknown we move; but our Maker has not left us without a witness of himself. This light within us, this light which shows us the path, did we not bring it from that unknown world whence we came? Is it not ours to-day, and amid all shadows? Shall we not carry it to that unknown world whither we go?

> "Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God, who is our home."

This light which is in our souls,—this light which is our real being and makes it luminous with faith and hope and love,—is it not the surest proof we could ask or God could give that we are one with him in nature and in destiny?

> "Since first I heard the blissful sound,
> 'To man my spirit's life is given,'
> I knew, with thankfulness profound,
> His sons we are, our home is heaven."

Christianity as Christ taught is the truest philosophy of life ever spoken. But let us be quite sure, when we speak of Christianity, that we mean Christ's Christianity.—*Phillips Brooks.*

CIRCLE OF LOVE AND OF LIFE.

Just as the law of attraction curves the orbit of each planet and star around a common centre, so the law of Love forever keeps its guiding power and curve in moving harmony with the Centre of all things.—*William Phillips Tilden.*

> Out from the Love of our God
> Into the loves of the earth,
> Wondrous this garment of Life
> Coming from him in our birth.
>
> God's love with mother-love joined
> Broodingly, making more strong
> Life being loved into might
> Bearing the line still along.
>
> Perilous strength of the man
> Circling the outermost bound,
> Pridefully thinking it his
> While God encircles him round.
>
> Still Love and Life leading on,
> Turning to God now for power,
> Closer and closer draw lines
> Nearing the meeting each hour.
>
> Into the Love of our God
> Out from the loves of the earth,
> Wondrous this Spirit of Life
> Going through Death into Birth.

LAURA TILDEN GREENE.

THE RELIGION OF EMERSON.

BY H. HAYES ROBBINS.

Five hundred years before Christ there appeared in the heart of Asia a religious teacher whose name is now familiar in every civilized land, and whose ethical principles compose a system of faith for many millions of human beings. He gave to China a code of moral duties and a consistent belief in the future life. He was the first to proclaim the great precept which has since been made the Golden Rule of Christianity, "Do unto others as you would yourselves be done by." Never having heard of the Jewish Jehovah, however, Confucius was a heathen.

Buddha had already shown the ancient Brahmins a nobler conception of the Deity and of the nature and social rights of men. But India was not Palestine, and hence Buddha was a heathen.

A little later Socrates and Plato performed a similar service for Greece, and we have unconsciously adopted much of their

philosophy even to the present day. There are passages in the last discourses of Socrates that will rank beside some of the most inspired utterances of the Biblical prophets. But he was a pagan.

Like him, the man of Galilee was a blasphemer and a perverter of the nation. Each paid a similar penalty.

Mohammed substituted a one-God worship for the idolatry and corruption of his times, and to-day two hundred million people still look toward Mecca. But we have discovered that Mohammed, too, was an imposter, and are spending millions to carry this news to his followers.

The name of Martin Luther is inseparably connected with the first great blows struck at an ignorant and cruel religious despotism. No man living under the freedom, security, and opportunities of the present day can estimate his personal debt to the Protestant Reformation. Yet Luther was the prince of heretics, and it is strange that he escaped the fate of thousands of his followers.

And so, confronted with all these pagans, blasphemers, imposters, and heretics, I am at a loss under what religious banner to classify Ralph Waldo Emerson or whether I should classify him at all. If I save him through my creed, I have lost him through yours. If we would take him to one out of, say, a dozen Paradises, there will be eleven bottomless pits placed in the way. Nor does Emerson himself, in his writings at least, help us out with any decided sign of preference. He draws his lessons equally from heathen and Christian, past and present, nature and man.

I can see but one way out of the difficulty, and that is to adopt another conception of religion itself. So far we have followed the majority idea that it consists in adherence to some particular creed or theological system. Suppose, however, we should define it, crudely perhaps, as the conscious effort of any man to understand more perfectly what we call divinity, and to live as he learns. Then we need no longer dispute about Confucius and Plato, Christ and Mohammed. Each one was right, each had a peculiar work to do, both for his own and later times. Whoever has made a little gain in the search for truth, whatever his name or race, has something to teach his fellow-men. To the extent to which such a one can help us, we may become his followers. And, if religion consists in following something, then Emerson was one of the most religious men that ever lived; for he followed the truth, wherever, whenever, and in whomsoever he found it. Under that one banner he was pagan, Christian, Greek, Mohammedan, Catholic, and Protestant. The world is none too large for a mind that thinks. He could learn and teach a lesson from the career of a Bonaparte or a neighbor's greeting, from a distant view of Monadnock, or an hour's work in his garden. Like the rest of us, Emerson found a higher type of religious truth in Christianity than in any other system; and, indeed, for a few years he devoted himself to the ministry. But there were more things in heaven and earth than were dreamed of in all philosophies; and into this unknown world he proceeded, equipped with the same authority that belongs to us all, or ought to,—the free intellect of a free man.

Perhaps we cannot thoroughly agree with Emerson when he calls himself an endless seeker, with no past at his back. Whether consciously or not, Emerson, like all men, profited immensely by the accumulated wisdom of others. But Emerson used the past to stand upon: he never carried it around like a pack on his shoulders. When he started out to find a new thing, he did not make up his mind in advance what that new thing should be, and then apologize for himself and the Creator if he found something else. At first, perhaps, he set out expecting only to discover some shorter route to old truths; but on the way he found a whole new continent.

Primarily, therefore, I should say that Emerson was his own religion. In a sense, the same is true of every man. He did not believe, nor do we, that there is any monopoly of inspiration, any supernatural favoritism to this teacher or that. In the last analysis, a man's own intellect, not that of any other person, living or dead, is the final measure of whatever religious truth he can comprehend. Sometimes the measure is lamentably small,—we hope it is growing broader and deeper the world over; but it is none the less true, "As a man thinketh, so is he." "Trust thyself," says Emerson. "Every heart vibrates to that iron

string." This, I believe, contains the keynote of his religion. Not a self-trust that discards all that the good and great of other times have done for us, not a self-trust that hears only compliments and is deaf to criticism. His was a self-trust that recognizes the mind as the one great talent loaned to any man, and therefore knows no sin so unpardonable as to wrap it up in a theological napkin, and hide it in the ground.

The religion of Emerson in the narrower sense, the particular ideas that characterize his philosophy, is a study in itself. If I were to choose two or three of the features most interesting to me, they would be these: his belief in the gospel of plain living and high thinking; his preaching of self-reliance; and his Transcendentalism.

To one who has read anything whatever of Emerson it is not necessary to say that he believed in high thinking. A closer study of his works reveals throughout them all a strange mixture of friendliness toward all men, and for his own part a love of solitude; a keen admiration for the monuments that wealth and genius have left in all times and places, and yet again, for his own part, a desire to get away from them all, into the field and forest. There are constant references to his wonderful garden, to woodland camps, solitary walks about Walden, canoe voyages on the Concord and Assabet; and he seems to best sum up his love of nature in the brief couplet:—

> "For what are they all, in their high conceit,
> When man in the bush with God may meet?"

These sentiments probably are common in some degree to all people. The complexity, the tension, the haste, of city life, is so great that there comes at times an irresistible desire to get back to the simplest natural surroundings, and enjoy a period of quiet. Yet I think we are apt to draw false conclusions from this fact, and it is possible that even Emerson undervalued the active side of human life. How many would be willing to give up forever all social connections, and adopt the hermit life? How many *could* do so, and not degenerate? It has taken man centuries to grow out of savagery into civilization. Probably three generations of solitude, in the midst of the grandest natural scenery upon the earth, would put him back into barbarism. Social contact, the interaction and criticism of individuals, is the great force that results in progress. I do not think a city is less natural than a forest. It is only an adaptation of nature, to better serve our advancing needs. Poor living does *not* produce high thinking. There are those who rise high in spite of poverty, but never because of it. The experience and present condition of every country in the world demonstrate the fact that intelligence, refinement, and morality are the highest where wealth is greatest, and that ignorance, misery, and vice are the sure products of poverty. We can think of many notable exceptions, but the overwhelming fact remains; and indeed, were it not so, there would be little hope for future progress. It is a common thing nowadays to find brilliant men denouncing the civilization to which they owe all they have or are, and it is not wholly a pleasure in reading Emerson to find here and there a note in a similar key. Contrary to our ordinary opinion, I should say that Emerson himself was a wealthy man. I can scarcely think of any great personage who had access to more avenues of intellectual wealth, social enjoyment, and material comforts than he. He may not have had what we are accustomed to call luxuries, but few in those days did. He possessed no fortune in money, but all through his life he enjoyed advantages which could only be had to-day at the cost of many fortunes. He was the immediate successor of several generations of intellectual and high-minded men. Throughout his youth he was under the inspiring influence of a remarkable personality, that of Mary Moody Emerson, his aunt. He received an education at the greatest institution of learning in America: the same course to-day means an expenditure of thousands. He held the honorable position of a Boston pastorate for several years. Three times he visited Europe, travelling in all from Scotland to Egypt, and in this country from Boston to California. He spent his life within twenty miles of one of the wealthiest cities, certainly the intellectual centre, of America, and was able to share its advantages to an unusual degree. He was an honored member of the one great literary school this country has produced. His home was a fine old mansion in the midst

of a region rich in natural beauty and historic associations. In the social life of Concord his place was one of the highest honor, affection, and esteem.

If this be poverty, make the most of it. Would that we might all be equally poor! I, for one, am heartily glad that Mr. Emerson was rich in all these particulars; that he was not hampered by poverty and trouble, but had the freedom and the opportunity to do the work which we profit by to-day.

It does not seem probable that any one can ever strengthen or add much to Emerson's conception of Self-reliance. Indeed, he carries the individualist idea so far that at some points we are almost afraid to follow. We feel that, if he had taken one more forward step, it could only have been to tell us that obedience to any existing order or institution should depend on the individual judgment,—in other words, that society should give place to anarchy. Yet that step remained untaken; and I do not think we shall misunderstand what he *did* say, if we are only just and careful in our reading. One of the most striking peculiarities in Emerson's work, and one which should never be forgotten, is his habit of placing the entire emphasis without qualifications upon the idea which he is for the time being attempting to bring out. We have no right to assume that he thereby means to minimize the importance of other considerations bearing upon the same subject. Emerson himself warns his readers against this error, and says, "It is the fault of our rhetoric that we cannot strongly state one fact without seeming to belie some other." Thus, when he tells us to let consistency alone, and never mind to-day what we said or thought yesterday, he does not in any sense imply that we are to fall in behind every strange theory or opinion that comes along, only because it is new. He is merely recognizing the fact that hidden truths are constantly coming to light and displacing old errors; and he would have every man's mind clear and free from past prejudice, so that all things, new and old, may be judged purely upon their own merits, according to the usual process of reason. When he says we should speak the rude truth in all ways, he is not attacking social decency and kindness. No man was ever more considerate than he. Indeed, how can we imagine that Emerson would have us wound the feelings, attack the rights, or ridicule the beliefs of another individual, when he is constantly holding up the supreme importance of all individuals as independent beings. What he does denounce is the "foolish face of praise," and there we stand with him. He would drive out of our social relations the hypocrisy, the polite deceits, the dishonest flattery, the feigned agreements of opinion that only cover up silent contempt on the one side and ignorance of the subject on the other. He would have us practise what we all know, that it is possible to discuss a matter with mutual respect, to be honest and yet to be just, to speak the rude truth with firmness, and yet with kindness; and that, if it cannot be discussed in this way, it ought not to be discussed at all. He would have us each independent; and yet he says, "The great man is he who in the midst of the crowd keeps with *perfect sweetness* the independence of solitude." "Perfect sweetness" never means sourness, bigotry or angry disputing. When he seems to discredit religious forms and social customs, he is only insisting again on the greater importance of the individual. The institution exists for the sake and benefit of the man, not man for the institution. He would have us understand that fact more fully, and shape our laws and public policies so as to widen the opportunities of men, not narrow them.

Perhaps the most notable illustration of Emerson's personal self-reliance is his action in leaving the Second Church, Boston. We have already seen how, in a true sense, he never did leave the ministry; but, if asked squarely, Was he right in turning over that particular pulpit to another? I should certainly answer, Yes. He did only what thousands of ministers are doing annually,—accepted another call. His first pulpit was in a small edifice in Boston, his congregation perhaps a few score. His second pulpit was everywhere, and his congregation was the whole world. Has he not thus proved a thousand times more useful than if, with his talents and temperament, he had remained in the obscurity of a humdrum city parish? Then we have just one thousand complete justifications for the change. I think it is a little remarkable that in such a question as this we should attach more

importance to a pulpit, an altar, an external organization, than to the man himself. *Things* are sacred only as they are useful, and whatever at any time becomes more useful has then the prior claim. Men created the pulpit because it had a purpose to serve. If ever the necessity for preaching shall cease, the pulpit will go with it. Emerson, therefore, was not condemning either the past or the present: he, perhaps, was anticipating the future.

As a Transcendentalist, Emerson believed in a common power operating through all nature, and one universal mind wherein all individuals share. To this common mind, he says, "every man is an inlet, . . . and to all of the same," and in another place, "Always our being is descending into us from we know not whence."

This statement of Transcendentalism suggests again the truth of Emerson's observation about the impossibility of strongly stating one fact without seeming to minimize another. Belief in a universal intelligence manifested in everything is common in forms more or less crude to practically all races and individuals; but the other side of this idea, the positive side that evolution has demonstrated, is that all the forces set in motion, from whatever source, operate forever according to fixed laws, and without fear or favoritism. Whatever this central intelligence may be, certain it is that our share in it comes only by growth. I do not think we understand it as a sort of supernatural communism under which all receive an equal portion, but as a wages system wherein we are paid according as we labor. It is easy for us in a quiet social gathering to talk about equality of mind and opportunity, and to place all the blame for backwardness upon the individual himself; but this is a subject about which, as Emerson himself says, the people know more than the preachers teach. If you speak of one mind common to Emerson, Hawthorne, and Thoreau, I can understand that. But, if you mention the mind common to all Chinamen, I get a very different idea. The first three men are the representatives of a civilization that has been hard at work for centuries, while its Eastern neighbor has been asleep. The force we call intellect may be of the same essential quality in both instances, but it operates only where the way has been prepared. In his essay on Intellect Emerson brings out this view of the subject quite clearly. In his other writings you find the emphasis laid on the thing itself, without regard to the manner of operation. But I think we of to-day find it especially important to remember these limitations, for then we can set about removing them. The cannibal, the red Indian, the immigrant, the child reared at Five Points, do not to any appreciable degree experience the influence of what Emerson calls the Over-soul. It is not their fault: it is impossible that they should. The extent to which any individual can really grow in this respect depends largely upon environment, largely, perhaps, upon heredity. To increase this power of growth, therefore, we try to broaden and improve the environment of the present, for its own sake, and for the sake of the heredity of the future. This, I believe, is the philosophic justification for all our social reforms, all our efforts to establish a real altruism.

Whether this view formed a distinct element of the Transcendental doctrine in the mind of Emerson or not, it certainly found practical expression in his life. And, after all, is not the influence of one blameless life worth a thousand sermons or a whole library of theology? He was a thorough democrat. His neighbor was whomsoever he met, and he was a friend to all mankind. He was a reformer; for he touched nothing without trying, at least, to make it better. He was a philanthropist; for he gave the world a hundred-fold more than he ever received, not in money, but in the things which money cannot buy. He did not repel those whom he would benefit by first destroying their self-respect, getting them on their knees in the dust, and then proffering confessions and badges and pledges. Rather, he developed in himself a type of character and intellect such that men loved to come to *him;* and, when they came, his door was always open. Not only was he a benefactor to those about him, but in his essay on Self-reliance, our new Declaration of Independence, he let down a rope that thousands have been glad to take hold of, the world over. It is said that he overestimated his townspeople. Perhaps he did. Thereby he was the happier himself, and I have no doubt it became the ambition of Concord

to be worthy of his high regard. The old town owes not a little of its fame and its present intellectual eminence to the kindly presence of him who for half a century pursued his quiet ways among its people.

I should say that Emerson best summarizes his own religious faith when he exclaims: "O my brothers, God exists. There is a soul at the centre of nature, and over the will of every man, so that none of us can wrong the universe"; and elsewhere: "There is no penalty to virtue, no penalty to wisdom: they are proper additions of being. In a virtuous act I properly am: in a virtuous act I add to the world"; again: "Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."

With all our centuries of creed-making and creed-breaking, of persecution and martyrdom, of intolerance in high places and charity in low places, have we learned anything that can rightfully be added to that simple faith?

TO YOUTH.

Touch love with prayer,—
  It is a holy thing,—
  No dove with snowier wing
Fanned Eden air.

To mortal care
  Heaven's whitest angel Truth
  Intrusted it. O Youth,
Touch love with prayer.

ORELIA K. BELL.

THE INFALLIBILITY OF THE BIBLE.

BY W. COPELAND BOWIE.

That the Bible has outlived the false and foolish claims set up on its behalf by its professed friends is one of the strongest testimonies to its real excellence and living worth; and, were it possible to persuade men to read and study it with free and open minds,—cheerfully welcoming, not timidly shunning, any fresh light which science or criticism has to throw upon its pages,—its excellence and worth would be greatly enhanced. The rational study of the Bible will doubtless lead men to perceive many blemishes and errors, but it will also help them better to recognize and appreciate its moral beauties and imperishable truths.

During recent years a remarkable change has come over the so-called orthodox world in respect to the infallibility and verbal inspiration of the Bible. There are probably few orthodox preachers or writers of any eminence nowadays who would venture to employ the language of the late Dean Burgon:—

> The Bible is none other than the Word of God,—not some part of it more, some part of it less, but all alike the utterance of him who sitteth upon the throne,—absolute, faultless, unerring, supreme.

It is impossible to imagine Prof. Bruce, the Presbyterian, Dr. Clifford, the Baptist, Canon Gore, the Anglican, or Dr Horton, the Congregationalist, adopting or defending the words of Dr. Baylee in his book on "Verbal Inspiration":—

> Every word, every syllable, every letter, is just what it would be, had God spoken from heaven without any human intervention.

Compare this utterance with the statement of Dr. Farrar, the Dean of Canterbury, contributed to the *Christian World*, March 19, 1896:—

> If children are still taught to regard as articles of their religious belief opinions about the inerrancy, universal equal sacredness, verbal dictation, or supernatural infallibility of *all* that is contained between the covers of the sixty-six books which we call the Bible, the faith of those children, if they develop any intelligent capacity or openness of mind hereafter, is destined to undergo a rude and wholly needless shock.

Canon Gore, in his article on "Inspiration," in *Lux Mundi*, sets aside the Mosaic authorship of the Pentateuch, and regards the accounts of the Creation, the Fall, and the Flood "of the nature of myth, in which we cannot distinguish the historical germ." The books of Chronicles are "the reading back into past records of a ritual development which was really later": the books of Jonah and Daniel are "dramatic compositions worked on a basis of history."

Rev. Alexander Robinson, a Scotch Presbyterian minister, in "The Saviour in the Newer Light," writes thus:—

> A slavish reading of the Bible is not of

the spirit in which our Protestant churches started. And are not many of our people, in face of the glaring incongruities which literal reading of it brings before the intelligence, setting aside both itself and the religion which it represents as wanting in evidence?

Dr. Briggs, a well-known American theologian, in an address delivered in 1891, did not hesitate to say:—

There are errors in the Scriptures that no one has been able to explain away; and the theory that they were not in the original text is sheer assumption, upon which no mind can rest with certainty. If such errors destroy the Bible, it is already destroyed for historians. Men cannot shut their eyes to truth and fact.

Many other preachers and writers, belonging to orthodox churches, might easily be quoted to show that belief in the Bible as the infallible and perfect Word of God has already undergone, and is rapidly undergoing, important and serious modifications; and doubtless, before long, it will become practically impossible for any well-informed man or woman to accept the dogma of the infallibility or verbal inspiration of the Bible.

Belief in the infallibility and inerrancy of the Bible is, however, still professedly upheld in many churches, taught in creeds, assented to by school boards, and assumed in theological controversy; and so it is necessary in the interests of truth and progress, as well as in justice to the Bible itself, that this erroneous belief should be attacked and its folly exposed.

(1) *The Bible lays no claim to infallibility.*—The dogma of Biblical infallibility owes its origin to ecclesiastics, theologians, and creed-makers: nowhere does the Bible make any such claim on its own behalf. Allowing for Eastern imagery and peculiar forms of expression, its writers speak as men to men: they give utterance to many beautiful sentiments, noble thoughts, and sublime ideals; but all the same they were liable to error, swayed at times by passion and prejudice, and occasionally influenced by superstition. The Bible constantly makes its appeal to the reason, conscience, and affections of man: its writers never attempt to hide their own imperfections or the imperfections of the heroes and saints portrayed by them. It is a simple *human book*, exhibiting the faults and the excellences of our common humanity.

It is well to remember that the Bible is not one book, but a collection of sixty-six books, covering upward of a thousand years of Jewish thought and life, and representing widely different phases of intellectual knowledge and of moral and religious development; and the only way in which to escape bewilderment and confusion of mind is to read and study the books of the Bible in the same way as any other literature is read and studied.

The text in 2 Timothy iii. 16, so often quoted in support of the orthodox doctrine, lends no countenance to the theory of verbal inspiration. The statement as given in the revised version—"Every scripture inspired of God is also profitable for teaching," etc. —might be accepted by any modern critic or rationalist. So, too, the words employed by the writer of 2 Peter i. 21—"Holy men of God spake as they were moved by the Holy Spirit"—simply affirm a truth of world-wide significance The passage in Revelation xxii. 19—"If any man shall take away from the words of the book of this prophecy, God shall take away his part from the book of life"—need not trouble us: it refers not to the Bible as a whole, but only to the Apocalypse itself, a book which many orthodox writers have not accepted as authoritative.

(2) *Contradictions in the Bible.*—The varying and sometimes contradictory accounts of the same event or incident do not weaken or destroy an intelligent reverence for the Bible, nor indeed need they occasion any surprise; but the existence of such contradictions is fatal to the doctrine of infallibility or of verbal inspiration. There are, for example, two different stories of Creation and of the Flood and two versions of the Ten Commandments. In 2 Samuel xxiv. 1 it is said that *God* moved David to number the people, but the writer of 1 Chronicles xxi. 1 says that it was *Satan* who made David do this. In Genesis xxii. 1 it is reported that God tempted Abraham; in James i. 13 the writer tells us that God never tempts any one; in Genesis xxxii. 30 the words occur, "I have seen God face to face," but the writer of 1 John iv. 12 says, "No man hath seen God at any time"; in Numbers xxix. 13 orders are given for offer-

ing up bullocks and rams and lambs to the Lord, but in Isaiah i. 11 this practice is described as abhorrent to God; in Psalm civ. 5 it is said that the foundations of the earth are laid so that it should not be moved forever, but 2 Peter iii. 10 informs us that the earth will be burned up. The genealogies of Jesus given in Matthew and Luke are in hopeless confusion: both trace the ancestry of Jesus through Joseph, and yet elsewhere it is represented that Joseph was not the father of Jesus at all. There are many other discrepancies in the Gospels, in the sayings attributed to Jesus, in the recorded miracles, and in the story of the bodily resurrection; while the book of Acts and the Epistle to the Galatians contain contradictory accounts of the mission and work of Paul. As for predictions which were falsified or never fulfilled, they abound.

(3) *Historical errors in the Bible.*—The extraordinary ages of the patriarchs and other Old Testament heroes are quite unhistorical. No one now believes that Methuselah lived nine hundred and sixty-nine years, or that Lamech was one hundred and eighty-two years old when his first son was born. If 600,000 men left Egypt at the exodus, that would give a total population of between two and three millions: it is preposterous to suppose that such a multitude could have lived or kept together during forty years' wandering in the wilderness, or could have crossed the Red Sea in a single night! The statement that 800,000 picked men served under Jeroboam, and that 500,000 of these fell in a single battle, are grotesque exaggerations. There is an historical blunder in Luke ii. 1, where it is said that Cæsar Augustus issued a decree that "all the world should be taxed." Nothing is known of any such decree. An enrolment, confined to Judea and Samaria, but not extending to Galilee, was made by Quirinius, but it did not take place until Archelaus had been deposed, ten years *after* the death of Herod; and moreover, according to the testimony of Tertullian, the governor of Syria at the time of the birth of Jesus was not Cyrenius (Quirinius), but Quintus Sentius Saturninus. In Matthew xxiii. 35 the Jews are blamed for having slain, between the temple and the altar, "Zacharias, son of Barachias," whereas, according to 2 Chronicles xxiv. 20–22, it was "Zechariah, son of Jehoiada," who was thus murdered. The son of Barachias lived more than two hundred years later. These exaggerations and errors are not, perhaps, of much real importance; and they need not surprise any one acquainted with ancient literature, but they are irreconcilable with the doctrine of Biblical infallibility.

(4) *Scientific mistakes in the Bible.*—No reasonable person ought to look for accurate scientific knowledge in the Bible: it is idle to expect such knowledge from the writers, seeing that they lived and wrote long before the modern astronomer, geologist, and naturalist had made their discoveries. Both the Old and the New Testament contain many statements respecting nature and life which cannot now be accepted as true. The story of the creation of the world in six days, the Biblical account of the shape of the earth, its relation to the sun and the other planets, its age, the date of man's appearance upon the earth, the making of Eve from a rib taken out of Adam's side, the story of a serpent talking, of the sun standing still, of the ark and the flood, of Nebuchadnezzar eating grass like an ox for seven years, of Jonah living inside a great fish for three days, of dead people living again on earth and walking about in resuscitated bodies,—these and similar stories are quite unscientific, and are no longer believable. Some of these stories are very interesting and instructive, provided they are taken as legends or myths, and not as statements of actual facts or events. The well-meaning attempts of orthodox writers to reconcile the book of Genesis with the findings of science have done more harm than good to the cause of religion; and, indeed, the antagonism of the ecclesiastic and the theologian to almost every fresh discovery made by men of science has been one of the darkest blots on the page of the history of religion. We are all familiar with the story of how Galileo was treated by the Church two hundred and fifty years ago, and with how geologists, like Sir Charles Lyell, and naturalists, like Charles Darwin, were regarded, even in our own day. The Biblical writers are in no way responsible for this antagonism: it is the creed-maker who is responsible for making the Bible ridiculous.

(5) *Moral blemishes in the Bible.*—When the origin, date, and history of the various

books of the Bible are kept in mind, it is not surprising that the moral standard should be found to vary. Any such variation, however, is inconsistent with the doctrine of infallibility and of verbal inspiration. It is characteristic of *man* to develop and change; but to suppose that *God* was once cruel and coarse, though now loving and holy, is a conception which must prove abhorrent to a pious mind. The stories of the exodus of the children of Israel from Egypt contain intimations that it is right to lie and steal, with the sanction apparently of God himself. Jael is called "blessed above women" for an act of the basest treachery and cruelty, she having enticed Sisera into her house under the plea of friendship, and then, when he was asleep, crept softly up to him, and drove a nail through his head, and killed him (Judges iv. 18–22, v. 24). The abominable massacre of men, women, and children, recorded in Joshua x. 28–41, with the divine sanction, is as bad in its way as the horrors perpetrated in Armenia in the year 1896 by the sultan of Turkey and his bloodthirsty emissaries. The shocking butcheries recorded of Jehu in 2 Kings ix. and x. are sickening to read; and yet this black, cruel-hearted hypocrite and murderer did what was "right in God's eyes." It is laid down in Exodus xxii. 18 that a witch shall not be suffered to live; and the crimes committed against unfortunate or innocent women in consequence of this command in comparatively modern times are revolting. Polygamy is approved of on the part of many Old Testament heroes; and slavery is commended as a righteous institution in the Old Testament (Leviticus xxv. 44–46), and is nowhere forbidden as immoral and wrong in the New Testament. Refractory children, according to Deuteronomy xxi. 18–21, are to be stoned to death. The author of Psalm cix. prays not only for the dire destruction of his enemy, but that his children may be vagabonds, with none to show them mercy. Those who take the little children of an enemy and dash them against stones are commended by the writer of Psalm cxxxvii.

It is not possible to explain away these moral blemishes in the books of the Bible; and it can only bewilder men's minds and stultify their consciences to pretend that such utterances are words of God. Those who persist in teaching children that the moral teaching of the Bible is all perfect are most certainly undermining the foundations of true morality. The narratives to which reference has been made, if inculcated as containing just and right conceptions of character and conduct, can only confuse and pervert the moral ideas and feelings of teachers and scholars alike.

(6) *Evolution of religion in the Bible.*—The only escape from the untenable position of Orthodoxy, on the one hand, and the casting of the Bible aside altogether, on the other, is to accept the books of the Old and the New Testament as human books, and in their interpretation to exercise freely our powers of reason and conscience. Regarded as a text-book of the evolution of religion, the Bible becomes most interesting and valuable to the general reader as well as to the student. We can trace the gradual ascent of man toward God and goodness, from the coarse, crude, and cruel conceptions of the books of Joshua and Judges to the beautiful, noble, and loving conceptions of the prophets and of the Sermon on the Mount. We can see the Hebrew mind in various stages of religious development, passing from fetichism into polytheism, and then, after a great struggle and with many lapses, reaching a sublime monotheism, and culminating in the gospel of love to God the Father and love to man the brother, revealed in the life and teaching of Jesus. The story of Jael's treachery toward Sisera, the butcheries of the Canaanites, the offering up of human and other sacrifices,—these represent a moral and religious standard in direct opposition to that upheld by Jesus in the beatitudes and in the parables of the Good Samaritan and the Prodigal Son; but it should be remembered that a period of a thousand years separated the Gospels from Judges. Jesus distinctly indicated that his purer and nobler views were in contradiction to, and an improvement upon, the religious opinions of earlier Jewish teachers.

(7) *The place and power of the Bible.*—That the Bible contains many words of God—that is, many true, noble, inspiring utterances—no one will deny. But not all its words are divine; and there are words of God contained in other books besides, while

lovers of truth and right may still hear the voice of the Eternal speaking to them in nature and in humanity. Placed in the hands of parents and teachers who make wise and careful selections, and who do not hesitate to allow the free play of reason and imagination in interpreting what the writers say, the Bible is the most instructive and helpful book in the world; but used, as so many still profess to say it ought to be used, as the infallible and unerring word of God, in which every statement is true and every judgment right, it can only bring confusion and harm to thoughtful minds and sensitive hearts.

The power and influence of the Bible will be increased, not lessened, by the rejection of the doctrine of infallibility and verbal inspiration. As literature, the Bible has woven itself into the very fabric of our thought and feeling: its finer and more familiar passages can never lose their charm for thoughtful minds. Its stern words of warning and reproof have struck terror and remorse into the souls of tyrants and wrongdoers. Its calls to a life of loving, duteous service have found quick and willing response among men, its tender, touching appeals have melted hard hearts into pity and softest sympathy, and its words of hope and comfort have brought peace to the dying and consolation to the bereaved and sorrowing. Mr. Gladstone, in his treatment of the Bible, has frequently taken up what may be called an "orthodox" attitude. But those who accept the most rationalistic position will agree with him when he says: "Who doubts that, times without number, particular portions of Scripture find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life, has failed or can fail to draw from this inexhaustible treasure house its proper supply? What profession, what position, is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality?

Things which never could have made a man happy develop a power to make him strong.— *Phillips Brooks.*

OUR CHURCHES.

II. FIRST CHURCH, ELIOT SQUARE, ROXBURY, MASS.

There stands in the middle of Eliot Square, Roxbury, a venerable edifice, perhaps the finest specimen of the Puritan meeting-house remaining in New England. All the religious associations of this colony from 1631 to 1773 cluster around this spot; and for a long time it was the place of worship for the inhabitants included in what is now Roxbury, Jamaica Plain, and West Roxbury, together with many of the settlers in Brookline.

The first house of worship, like so many of its kind in the new colonies, was built of logs, with a thatched roof and a clay floor. It was about twenty by thirty feet, and twelve feet high; and the settlers at Brookline paid one-fifth of its cost. The first houses were built along the street now bearing the name of the town, and there was a regulation that every one must build within half a mile of the meeting-house. This building stood from 1632 until 1674. The second house of worship was much larger, and answered its purposes until 1741.

A new and larger one was then erected, but it was destroyed by fire in 1746. The fire caught, the records say, from a foot-stove; and some thought it was a divine judgment upon the love of ease and luxury which was creeping into the settlement. For until this time the fire of devotion was the only warmth the old meeting-house had through the long services, although some of the worshippers would take their dogs to lie on the floor, while they put their feet upon them, the better to endure the winter's cold. Many of the customs of these early days seem very strange to our generation. As there was no fire, the church was regarded as the safest place to keep the powder of the settlement, and sometimes it was stored in the steeple, sometimes on the beams of the roof; and occasionally, if a thunder-storm came on during the time of public worship, the congregation would leave the altar, and take shelter in the neighboring woods for fear of an explosion. Sometimes, in seasons of abundant harvest, the farmers were allowed to store their grain in the loft of the meeting-house; while notices of every kind

of meeting, orders, and resolutions of the town, summonses to town meetings, intentions of marriage, copies of the law against Sabbath-breaking, announcements of vendues and sales, lists of the town officers, rules about the Indians, were posted on the house, sometimes covering it well over, while it was no unusual thing for the freshly severed head or heads of wolves to be nailed under the windows to attest the skill of the hunter or prove the reward due him. Close in the rear of the meeting-house were those guardians of the peace and terrors of evil-doers,—the stocks and pillory,—where the offenders were placed within full view of the innocent. There was no bell, but the willing congregation gathered at the call of a drum or shell. As an old verse has it:—

> "New England's Sabbath day
> Is heaven-like, still, and pure,
> When Israel walks the way
> Up to the temple's door.
> The time we tell
> When there to come
> By beat of drum
> Or sounding shell."

The prayers were frequently an hour long the sermons of even greater length, measured by an hour-glass, when clocks and time-pieces were rare; and it is told of one of the ministers of New England that, when the sands were run out, he would look over his sleepy congregation, and say, "Come, friends, let's take another glass."

The fourth house of worship was built in 1746. Of this we have a plan; and, as it was like the preceding one, we know the precise style of the meeting-house in which our fathers worshipped a hundred years ago. The entrance was from the south side, and the pulpit opposite upon the north. Directly in front of the pulpit was a goodly number of free seats; and among the names of the occupants of the square pews we read these, still frequently met with among our citizens or perpetuated by our streets: Curtis, May, Seaver, Bowles, Crafts, Williams, Heath (of Revolutionary fame), Ruggles, Dudley, and Joseph Warren, who fell at Bunker Hill.

The population had so increased that it was thought the time had come to provide meeting-houses in the more remote parts of the town, so that in 1712 a second church was gathered in what is now West Roxbury; and in 1773 was erected the present old church, now standing on Centre Street, near South, although partly destroyed by fire a few years since. This is the church that was made famous by the ministry of Theodore Parker. From this, as well as from the mother church, still another parish was formed in 1769, which is now the First Congregational Society of Jamaica Plain, quite near to the soldiers' monument.

It may be some reassurance to those who think that the interest in public worship is declining that a record in 1820 says, "The interest in religion had so far declined that, although there are in the first parish in Roxbury, completed and building, three churches within the compass of a few rods, those who prefer to spend their Sabbaths in regular worship to lounging about taverns and pilfering in the fields but half fill a single one."

The fourth house of worship of the First Church, from 1746 to 1804, saw the stormy days of the Revolutionary War. The lawn was the camping-ground of our forces. Here Washington came to review the troops. Gen. Thomas had his headquarters in the house long occupied by the eminent teacher, Mr. Dillaway, the gambrel-roofed building still standing on Roxbury Street. The steeple was shattered by British cannon-balls. And Whitefield preached to one of his immense congregations in front of the church.

Early in the present century a movement was begun to build a new church, the fifth on the historical spot. The records tell us that the committee was to consult the plans of the church in Newburyport, then just finished; and the tradition is that Bulfinch, the architect of the State House, had something to do with them. Whoever were the architect, the builders, and the committee, the result was one of the most satisfactory, commodious, and beautiful of all the old meeting-houses in New England; and with its massive timbers it gives good promise of fulfilling the purposes of worship for another century, Its fine proportions deceive one as to its great size; while its large, roomy, and comfortable pews, its most gracefully hung and spacious galleries,—above all, its perfect acoustic properties, in such marked contrast with almost all modern churches,—and the simplicity of its whole finish, together with the associations

of devotion for almost a hundred years, make every one feel at once that this is no hall, no lecture platform, but a church of the living God, fragrant with sentiment of worship for generations. The house was dedicated on the 7th of June, 1804; and the first Sunday services were held on the 10th of June. Fortunately, all schemes of remodelling, by which many old churches have been defaced, if not ruined, have always been defeated here by a wiser judgment. There was a good deal of objection on the part of some to so costly and elegant a structure, as is shown by a note in a private journal, which, under date of April 18, 1803, says: "This day the meeting-house in the first parish of this town was begun to be pulled down. It was not half worn out, and might have been repaired with a saving of $10,000 to the parish. It has been sold for $600. Whether every generation grows wiser or not, it is evident they grow more fashionable and extravagant."

But the church knew what it was about; and when the sale of pews took place in the new house, after all the building expenses were settled, there was a surplus of nearly $8,000, which was divided *pro rata* among the tax-payers of the parish, and from that time until the present the church has not had a cent of debt.

At this time the population was increasing, so there was a demand for churches of other sects; and on Nov. 1, 1820, the Baptist church in Roxbury, which is now called the Dudley Street Baptist Church, was dedicated. This was quickly followed by the dedication of the Universalist church on Jan. 4, 1821; and so, one after another, as adherents of the various faiths settled here, churches have been built to meet the needs of a hundred thousand inhabitants. In 1846 a second Unitarian church was gathered on Mount Pleasant, which is now the flourishing All Souls' Church on the corner of Warren Street and Elm Hill Avenue.

When the first settlers came to this neighborhood, they found their way for a few months to the church which had already been gathered in Dorchester; but in 1631 they formed their own church, under the lead of William Pinchon, of whom the record says, in 1630, "He was one of the first foundation of the church at Rockesborough"; and perhaps the church was gathered in that year, for Eliot came in 1631, and before he left England he had promised friends who had preceded him to be their minister in Roxbury. However, we have not been accustomed to speak of our church as established at an earlier date than 1631. In July, 1632, Thomas Welde was invested with the pastoral care of the church in Roxbury. In November of the same year John Eliot was ordained as teacher with him. No matter how small the parish, it was customary to have pastor and teacher; but very often it was hard to separate their offices and duties. Mr. Welde was the first minister of this church, and remained until 1639. He was very prominent in all the ecclesiastical affairs of this and the surrounding colonies, a stern Puritan, a good fighter for his own views, and an uncompromising antagonist of those who differed from him, and, as he thought, threatened the faith, peace, and purity of the church. It was the spirit of the age to enforce by every argument or legal enactment the religion which the reigning party regarded as true. There was but one true religion, and the true one for those days was extreme Puritanism.

The ministry of John Eliot from 1632 to 1690 so overshadowed that of Welde that, while the latter was no inconspicuous figure in the early history of New England, the former is often spoken of as our first minister, almost to the entire neglect of the able, faithful, scholarly, but extremely bitter and dogmatic Welde.

John Eliot, the apostle to the Indians, is the most commanding figure among all the nonconformists of England who came to this country for freedom of worship. His name and ministry are the glory of our church, as they would be of any church in Christendom; and his life is one about which every young person should know something. He was born in 1604, at Widford-upon-Ware, a typical English village not far from London, educated at Jesus College, Cambridge, and for a time was an inmate of the house of Thomas Hooker, afterward the founder of the State of Connecticut. His early years were, as he says, "seasoned with the fear of God, the Word, and prayer"; and in the family of the pious Hooker he "saw, as never before, the power of godliness in its lovely vigor and efficacy." The

struggle between the Puritans and the English church was growing so bitter that Eliot made up his mind to come to this country; and in November, 1631, he arrived at Boston. In spite of the earnest desire of the church in Boston, which had been gathered in 1630, to settle him as its minister, he determined to keep his promise to his friends at Roxbury; and here he began in 1632 his long, eventful, and remarkable ministry.

He watched over his flock, small indeed, but rapidly increasing, like a faithful shepherd. The atmosphere of every home was well known, and any lapsing brother or sister was brought to the open confessional or banished from the settlement. No papal inquisition was ever keener than the Puritan's watch for heresy or for sin, but a tender love was mingled with the careful scrutiny. If you read between the lines of his records, you see what a yearning sympathy breathed in all his official or private ministry. Here was a man to whom the unseen things of the Spirit were more real than all that could be handled or touched. In homes where he was a familiar and welcome guest, he would say: "Come, let us not have a visit without prayer. Let us pray down the blessing of Heaven upon your family before we part." Finding a merchant with only books of business upon his table and books of devotion upon a shelf, he said: "Sir, here is earth on the table and heaven on the shelf. Pray don't sit so much at the table as altogether to forget the shelf. Let not earth, by any means, thrust heaven out of your mind." Mather says he heard him utter these words upon the text, "Our conversation is in heaven": "In the morning, if we ask, Where am I to be to-day? our souls must answer, In heaven; in the evening, if we ask, Where have I been to-day? our souls may answer, In heaven. If thou art a believer, thou art no stranger to heaven while thou livest; and, when thou diest, heaven will be no stranger to thee. No, thou hast been there a thousand times before." Here comes out in his record the stern hope of the church about erring brethren who publicly confess their wrong in the church: "And we have come to hope that the full proceeding of discipline will doe more good than theire sin hath hurt." And here is his watchfulness over the morals of trade: "The wife of William Webb, she followed baking, and through her covetuous mind she made light waight, after many admonishions flatly denying that after she had weighed her dough, she never nimed off bitts from each loaf, which yet was four witnesses testified to be a comon, if not a practis, for all which grose sins she was excommunicated. But afterward she was reconciled to the church, lived Christianly, and dyed comfortably." He had also the first Sunday-school in the New World; and his interest in education led to his founding our Latin School, now for two centuries and a half one of the best fitting schools for our neighboring university.

It was, however, as the apostle to the Indians that he has honor throughout the Christian world. Eliot had hardly begun his work in the ministry here, and mingled with the red men whom he saw every day in the village streets or skulking behind the trees as he walked along the paths, when the thought came to him that these men, as well as the English, were children of God, and to them also the gospel should be preached. He believed—and it was not an uncommon opinion in his day—that these Indians belonged to the lost tribes of Israel; and he also believed that in their language he would find some traces of the Hebrew, which Eliot believed was the language of heaven by which God had spoken to Israel. We cannot here trace that wonderful missionary life; but no human labors were ever more earnest, devoted, and self-sacrificing. In his house, a modest mansion which stood just back of where the People's Bank now stands, he had an evening school for the Indians; and during the week, or when he could have a spare Sunday for longer journeys, wherever the Indians could be gathered in wigwams, or under the spreading trees, down along the Cape, all through Western Massachusetts and up to the borders of New Hampshire, there Eliot was to be found. In journeyings, in perils, in fastings, no difficulties seemed too great, no thought of self came to the surface, every personal comfort was surrendered, every sacrifice gladly borne. And then he would come back, and through the long night, by his tallow candle, give himself to the translation of the Scriptures into their language with a diligence which shames almost all records of scholarship. His

charity became a proverb, so that Cotton Mather says, "He that will write of Eliot must write of his charity, or say nothing." Thus he labored on, until with the burden of years he could hardly make his way up to the old meeting-house. And once, with feebleness and weariness, leaning upon the arm of his deacon, he said, "This is very like the way to heaven, 'tis up hill: the Lord by his grace fetch us up"; and, spying a bush near by, he added, "and truly there are thorns and briars in the way, too." So says one of his biographers: "I might suggest unto the good people of Roxbury something for them to think upon as they are going up to the House of the Lord." His missionary zeal was not less than Saint Paul's, his charity was as sweet as that of Saint Francis d'Assisi, and his whole life a testimony that the call to saintliness has not ceased, and the possibility of it has not died out.

Eliot had two colleagues during his long ministry,—Samuel Danforth, 1650–1674, and Nehemiah Walter, 1688–1750. Danforth died at the early age of forty-eight, yet he had become a preacher of some repute and of acknowledged force. Walter's ministry exceeded even Eliot's in length. He was one of the most distinguished scholars and preachers of New England, and Dr. Chauncy regarded him as one of the most brilliant of Americans. There is probably no church in New England where through so long a line of preachers the standard of scholarly and pulpit gifts has been so high, and none which has had such a proportion of acknowledged leaders in the community.

Thomas Walter, son of Nehemiah Walter, was his colleague from 1718 to 1725; and Oliver Peabody had a very brief ministry, from 1750 to 1752. Then came Amos Adams, the patriot minister during the stormy days preceding the Revolutionary War, from 1753 to 1775. He had a very plain way of telling the people of their sins, so that they grew restless under his personal attacks. The unsettled condition of the country during the war seems to have reached the church; and there was no minister until 1782, when Dr. Porter was ordained. He was an acceptable and devoted pastor for fifty-one years. It was during his settlement that a great change in theology swept over the New England churches; and Dr. Porter, following the preaching of Dr. Channing, led this church into that movement with hardly a dissenting voice. In common with all the Unitarian churches of America, it has no creed, regards fidelity to duty as more important and saving than assent to a prescribed belief, and accepts the faith of Jesus, holding with him that the essential religion is love to God and love to man.

Next to Dr. Porter came the crowning ministry of Dr. Putnam, from 1830 to 1878. A whole generation treasures the sacred inheritance of his word; and by common consent he stands unsurpassed, hardly equalled, for impressive eloquence among the clergy of New England. John Graham Brooks was his colleague and successor, from 1875 to 1882; and James De Normandie became the minister of the church in 1883.

Of the rural characteristics of Roxbury, as well as the central interest held in the First Church, even so lately as at the ordination of Dr. Putnam, a glimpse may be obtained from what he says of that event: "It occurred on a week-day, and occupied the entire day. There was a procession, an array of marshals and ushers, and a dinner or banquet at the close. A numerous council was organized of ministers and lay delegates from far and near."

Thus in a period of two hundred and sixty-five years this venerable and distinguished church has had eleven ministers, and four of them oover the unusual term of two hundred and nineteen years. It is a record of which the whole community has just reason to be proud. What a beautiful story of how for so many generations worshippers have here sought and rested upon the eternal realities!

"We love the venerable house
Our fathers built to God:
In heaven are kept their grateful vows,
Their dust endears the sod.

"And anxious hearts have pondered here
The mystery of life,
And prayed the eternal Spirit clear
Their doubts and end their strife.

"From humble tenements around
Came up the pensive train,
And in the church a blessing found,
Which filled their homes again."

The real value of the church, however, is not in its past, but in its desire and ability

to minister to the religious needs of to-day. One of the serious difficulties of the religious world at the present time is the struggle not so much for purity of doctrine or life as to support the numerous churches of the various sects, which makes the expense of worship a burden, and cripples many needed philanthropies and charities. The remedy is not in building small sanctuaries, which even by the most generous gifts of their worshippers cannot support an able ministry; but in larger houses, where, by reason of accommodation for greater numbers, the burden may be slight for each one. Most of all is it necessary that the real life of a Christian church should be free from all sensationalism, from all that stimulates unwholesome excitement, and that it should rest upon the decency and dignity of worship, and the constant presentation of the few great spiritual realities which have ever been and must ever be the refuge and support of the human soul.

This is the church we would have ours to be in the centuries to come, as it has been in the past; and we think there are hundreds of new families among this large and growing population of Roxbury who would be glad to become sharers in all the tender and hallowed associations of the past and fellow-workers for its best life in the present and the future.

WHAT IS IT TO BE A LIBERAL?

BY CHARLES W. WENDTE.

Matthew Arnold somewhere suggests that in the interests of clear and honest thinking we cease to employ all words which have been spoiled by long-continued theological misconception and misuse. Among these "spoiled" words, to many of us, is the term "liberal."

The prevailing idea of what it stands for is so sadly confused and misleading that at times one is tempted to abandon it altogether, and, in characterizing the new progressive movement in religion, to employ some other term free from the intellectual bewilderment and abuses of the past, and less likely to be misunderstood by the present generation. And yet the word itself is such a noble one, and so closely interwoven with modern thought and usage, that it seems worth while to redeem it and restore it again to its rightful office,—to designate that prevailing element in the religious life of our day which distinguishes it from the rigid, unprogressive, and traditional systems of the past.

Let us see if we cannot come to this right understanding of it, and vindicate its continued employment in the service of a rational and spiritual Christianity. And, first, let us learn what liberalism is *not*, thus freeing our minds from any mistaken notions concerning it. We shall arrive at this desirable result in the quickest way, perhaps, by the use of a concrete illustration common to the religious life of the New West.

When one of our Unitarian missionaries enters a town for the purpose of founding therein a congregation of free thinking but religiously inclined persons, he usually sends out an invitation to all in the community who are "liberals" or liberally disposed to attend his services. You are aware what a motley collection of people usually respond to that appeal. Among them are believers of every school of religious opinion, as well as unbelievers in any religion whatever,—old and new style Unitarians and Universalists, the mildly or liberal orthodox, representatives of the Spiritualist faith, Christian Scientists, Theosophists, Hicksite Quakers, and Swedenborgians, and many forms of individual eccentricity, which reminds one of the poet Coleridge's dictum. After a particularly oracular utterance he was asked, "Of what church may that be the doctrine?" "That," said Coleridge, "is the doctrine of the Holy Catholic Apostolic and Infallible Church, of which I am at present the only member." To these must be added free thinkers of every possible shade of opinion and of no opinion; agnostics who do not know, indifferentists who do not care to know, sceptics who claim we cannot know; atheists who deny the validity of all religious ideas; secularists who wage a fierce polemic against all churches, ministers, and beliefs, and hold that enlightened people (like themselves) have gotten over such pitiful superstition; materialists who are positive that they alone possess the true philosophy of life.

To add to the difficulty of our missionary's task, there is the greatest difference also in

the intellectual capacity, the culture and moral outlook of his hearers. There are among them men and women of the highest intelligence, the broadest views, the most inclusive sympathies, and others of the densest ignorance, the narrowest prejudices, the crudest opinions, the most bigoted and scornful temper. And, as one who has had large experience tells us, "what is worst of all, the combative, narrow-minded men, whose whole ambition is iconoclasm, and who are liberal in nothing save in the quantity of vituperation which they hurl at churches, preachers, and religion, are commonly the loudest in their claim of being liberals; while the real liberals, of genuine intelligence and breadth of view, and charity toward others, whose aim is constructive rather than destructive, and who are working thoughtfully to build up a better religion instead of tearing down what religion there is in the world,—these are likely to be comparatively quiet and retiring. Thus often the loud-voiced iconoclasts and destructionists are the class of men that get to be known in our communities as liberals. And, unfortunately, when liberalism is spoken of, men think first of these as its representatives. In this way the cause of real liberality in religion is put in a false light, and seriously hurt."

Such are the varied, incongruous elements which flock to hear our missionary, and which he is to attempt to fuse and organize into a "liberal" church. For widely as they differ from each other, fiercely as they often antagonize each other's beliefs, they all alike claim to be "liberal."

Like a true apostle and fisher of men, our missionary casts his drag-net out into the deep, and is often surprised at the miraculous draught which is the result of his labor. Therein are big and little fish of every school and kind; and not a few crabs, devil-fish, and other freaks are entangled in the net, which he could well afford to dispense with altogether.

Now, if the minister is a large pattern of a man; if with strong personal convictions and a clearly defined aim in his ministry he also cherishes a broad, inclusive spirit, has a lively sense of humor, and a great store of patience, unselfishness, and persistent purpose,—in a word, if he is a natural leader and organizer of men, he will not be overcome by such obstacles. He will see beneath all these diversities of opinion some common ground of agreement and action. He will be able to speak the reconciling word that inspires his fellow-workers to mutual good will and united service for truth, justice, and humanity. Thus he will strengthen the spiritual instincts of their nature, and lead them to the larger trusts and hopes of the religious life,—God and Immortality.

It would seem, then, that a proper understanding, a right definition of this oft-quoted, much-abused term, "liberal," is greatly to be desired in the interests of clear thinking and spiritual faith.

What is it to be a liberal in religion?

1. Certainly, a man is not liberal simply because he holds advanced or radical opinions. Whether he is liberal or not will depend upon the spirit in which he holds them. If that spirit is narrow, unsympathetic with others' thought, scornful, intolerant, and irreverent,—such a man is not a liberal. He is a bigot, no matter how freely he has discarded the traditional creeds or how vehemently he denounces the authority of pope, council, church, or priesthood.

On the other hand, a man who still clings to these, who accepts the old dogmas, and cherishes the traditional forms of piety, if he displays a broad and kindly temper toward those who differ from him in opinion, if he is ready to believe in others' sincerity, and is charitable toward their views, if, in a word, he is "reverent toward others' reverence," that man is a liberal, no matter how orthodox his creed may be.

Herein lies the justification of the current term, "liberal orthodox." Strictly speaking, according to the correct use of language, to call a person liberal orthodox is as irrational as it would be to speak of him as free bound or rightly wrong. For orthodoxy implies a correct belief, it stands for infallible authority in matters of faith,—the authority of church, creed, or scripture. It gives no countenance to any laxity of views, any individual independence of judgment. It permits no tolerance to dissent, no liberality toward heretics. But men's hearts are usually larger than their minds. They are not always logical in their conduct, whatever they may be in their theo-

logical opinion. Happily for themselves and the race, many who claim to be orthodox in their theology are truly, however inconsistently, liberal in their sympathies. Phillips Brooks, Heber Newton, and Lyman Abbott may occupy orthodox pulpits, but they are more truly to be reckoned broad-minded and liberal men than are many of our so-called free thinkers. For it is not the holding of this or that set of opinions, however advanced, but the spirit in which they are held, which marks the true liberal. It is a great misfortune for the cause of free thought in religion that this is not more generally recognized by the advocates of a rational faith. The mistaken notion widely prevails among them that a man is liberal simply because he is opposed to orthodox forms of belief. The man who vehemently denounces the inherited traditional creeds and institutions of Christendom, and ridicules and heaps scorn upon those that uphold them, usually justifies his course on the ground that he is a liberal.

And yet, if my contention be true, he is simply a narrow, prejudiced, intolerant fanatic, only,—a fanatic for free instead of conventional religion. Both types are equally unlovely and harmful to the cause of true religion. For my part, I think the radical bigot is more hateful than the orthodox, because the logic of his principles ought to teach him to the contrary, and lead him to employ more sympathetic and gentle methods in religion. Orthodoxy, if consistently carried out, naturally leads to intolerance and persecution. But heterodoxy should prompt to the largest forbearance, charity, and kindliness. The worst displays of illiberality to-day are to be found in the free thinkers' conventions and the columns of certain of their newspapers, while the *Christian Union*, or *Outlook* as it is now called, is a weekly illustration that men may profess orthodox views and yet display the most broad and reconciling temper.

2. But now it should be added that, if zeal for advanced views in religion doesn't necessarily constitute a liberal, neither does indifference to all religious views. Here we touch upon another mistaken notion current among free thinking people. Such will often tell you that a man's creed is of no importance. It is his conduct by which he must be judged. Indeed, it is almost a cant form of speech among Unitarians to say, "It doesn't matter what a man believes, so that his life is right." But this is a mere sophism by which we deceive ourselves. It will not do thus to underrate the importance of intellectual opinions in religion. What a man believes really has a great influence on his character and conduct. If you were about to employ a physician, you would not say that it didn't matter what school of medicine he belonged to, what theories of disease he held, or what he believed the therapeutic effect of his remedies to be. If you were seeking a farmer to take charge of your ranch or orchard, you would not think that his opinions about soils and crops and methods of cultivation would make no difference in his conduct of your affairs.

Why, then, should you suppose that a man's religious opinions will have no influence on his moral life?

I grant that it may not always be easy to trace this influence in the case of individuals. For, as I have already said, individual believers may hold their opinions very loosely, and be a great deal broader than their avowed creeds. But even these, if we examine closely into the sources of their conduct, will be found to have certain interior convictions or principles of action which color and shape their lives, and which are their true creed, whatever they may profess to believe.

On the larger plane of social and national life, however, it will be easy to show that true intellectual beliefs are of vast importance to mankind. The creed of a people largely determines the character of that people. The creed of the Hindu that this material universe is an illusion, and that life is a vain and undesirable thing, is largely responsible for the nerveless, hopeless, apathetic character of their civilization. It is this, chiefly, which enables a mere handful of Europeans, with a more optimistic, robust, and inspiring religious belief, to hold in subjection three hundred and fifty millions of Asiatics.

Once more, the Inquisitor in Spain believed, in common with his age, that God hated and punished everlastingly all heretics. This belief profoundly affected the acts of a Torquemada and his priestly colleagues. They thought they did right in torturing and destroying thousands of their fellow-

men. Will any one claim, in the lurid light of such testimony, that it makes no difference what a man believes? How can his life be right if the interior convictions and principles of action which guide that life are not right? Our life, in a true sense, is only the expression of our beliefs.

Take another illustration: A few summers since, in Switzerland, I observed, as others have observed, the great influence the creed of a people has upon the life of that people. As I passed from the Protestant to the Catholic cantons, I found a vast difference between them. It was not a difference in race or of antecedents or of social conditions or of government. They are the same people to all appearances. The climate, scenery, material environment, industries, and pursuits are essentially alike. It is their mental attitude toward nature and life which is so wholly unlike, and alters their entire demeanor and outlook, so that they do not seem like the same people.

Without entering into details, I may say that this difference is seen in all the relations of their domestic, industrial, social, and political life. Their very dress, manners, conversation, and the general aspect of their farms, villages, and towns, display it. It is a difference grounded in diversity of creeds, conceptions of the universe, and of moral and religious duty. Thus Roman Catholic religion produces one type of character and civilization, and Protestantism another type. The difference between an Englishman and a Frenchman, a German and an Italian, a citizen of Belfast and one of Tipperary, is not so much one of race or environment: it is one of religion.

The opinions we hold on these great questions are, therefore, of profound consequence to our personal and social life.

The Scripture says truly, "As a man thinketh in his heart, so is he."

I conclude, then, that to be liberal is not to hold this or that set of opinions. It is not to antagonize other people's opinions. It is not, finally, to have no opinion at all. Liberalism is a temper, an attitude of the mind,—a disposition of the heart toward truth. Liberalism is the supremacy of the spirit over the letter in religion. It is the mind in a state of growth, and is thus distinguished from orthodoxy, which is the type of a mind that has stopped growing, which accepts finalities in religion, and claims that its opinions are infallible.

Liberalism recognizes that all opinions are more or less fluctuating; but it clings all the more firmly to the interior principles, the great central convictions which determine the character of individuals and people.

What are these principles? One of them is that we may trust the veracity of the human reason that a divine thought rules the universe, and our human thought is its faithful reflection. Our reason does not, indeed, teach us everything; but, so far as it does, it is trustworthy, and it goes far enough to give us a true interpretation of nature and a right philosophy for the ordering of our lives.

Liberalism furthermore affirms that all thought is free, that to attempt to cram it into dogmatic formulas, and thus arrest its growth, is a crime against nature and an impiety against God. The true liberal recognizes that there should be progress in religion as in all else. He keeps his mind open to every influence that will increase his knowledge, enlarge his mind, and improve his character. He seeks to grow as the plant grows, as the tree adds layer to layer, as the whole creation develops the ever-increasing purposes of its Maker. In a word, the liberal thinker is an evolutionist in his philosophy. He believes with the poet,—

> "Through the ages one increasing purpose runs,
> And the thoughts of men are widened with the process of the suns."

The true liberal maintains, moreover, that, while belief profoundly affects conduct, yet conduct in turn is the true test of belief; that man's deeds reveal and justify or condemn their creeds. He holds that thought is good, but life is better, and that he is most likely to lead a noble life who has the clearest vision of truth and is most faithful to his ideals.

Once more, liberalism believes in sincerity in matters of faith. It fearlessly utters its honest convictions. It abhors cowardice, it deprecates mental reserve, it despises hypocrisy. It speaks the truth fearlessly, but it speaks it in love. For love is the universal solvent which melts

even the rigidity of dogma and tradition. No mind can be truly free which entertains a hateful, scornful spirit against another mind. The true liberal not only tolerates, but loves his fellow-men. He is charitable to their intellectual errors and sympathetic with their endeavors after truth. He reverences their reverences. He knows how gradual is the change from one set of opinions to another. Therefore, he is not impatient with error, if it be error held in the spirit of truth. The only unpardonable sin in his eyes is uncharity,— a loveless heart, an intolerant mind.

This is our answer to the question, "What is it to be a liberal?" These are the liberal things which the liberal devises, and by which he shall stand. This is the true interior spirit of Christianity. "The hour is come when the true worshippers shall worship the Father in spirit and in truth." "The spirit of truth shall lead you into all truth." It is the teaching of Paul. "Where the spirit of the Lord is, there is liberty." "Serve the Lord in newness of spirit, and not in oldness of the letter." Finally, it is the prevailing temper and purpose of our Unitarian Church, which, in the language of the hymn we sing together so often, declares:—

"The seekers of the light are one,"—
One in the freedom of the truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God,—

"The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,—
The life that maketh all things new."

DOWN THE THAMES.*

A favorite summer outing, and one that grows in popularity year by year among Londoners and university men, is the trip down the Thames from Oxford to London. After making up a party, a boat is hired from the "waterman" of the Oxford University Boat Club or from one of the boat-builders on the river. A party usually numbers three or five; and the boats generally used are clinker-built, half-out rigged, pair-oars or four-oars. Occasionally a party of four occupies a boat; and then one of them sits in the middle of the boat and handles a pair of sculls, two others row an oar each, while the fourth steers. This arrangement is called "randan," and is, so far as I know, peculiar to the Thames. Frequently, of course, much larger boats are employed, especially when ladies are of the party, and it is proposed to camp by night on the banks of the river. *Then* a tent and cooking utensils are carried, and the party must be prepared to put up with the discomforts and inconveniences so amusingly described in Jerome K. Jerome's "Three Men in a Boat." The usual plan, however, is to stop at riverside hotels or inns, the proprietors of which lay themselves out especially to accommodate boating-parties and cater to their comforts.

If the party consists of Londoners paying their first visit to Oxford, they probably arrive there a day or two before the date fixed for their start down the river, and occupy themselves in looking over the various colleges, chapels, and libraries of the university. But weeks or months, and not days, are necessary for any proper appreciation of the glorious old structures and almost innumerable charms of the great university.

On a lovely summer's morning early in June, after an excellent breakfast at The Mitre, we stepped into our boat just below Folly Bridge, and, gliding rapidly down stream past Christ Church meadows, the college barges, the mouth of the tributary Cherwell, and "The Willows," we entered the narrow part of the river known by the not very euphonious name of "The Gut." Soon Iffley lock and mill are reached. Iffley is a pretty little village on the left bank of the river, and is remarkable chiefly for its church, which is one of the most perfect specimens of Norman ecclesiastical architecture in England. A very good view of the sturdy square Norman tower is obtained from the river just after getting out of the lock. A board on the bank of the river informs us that the distance by river to London is one hundred and ten and one-half miles: the distance by road from Oxford to London is rather less than half this,—namely, fifty-four miles. We soon

*Contributed to July *Bachelor of Arts* by Arthur Inkersley.

pass under an ugly iron railway bridge, and not long afterward reach Kennington Island, a favorite resort of undergraduates during term-time; for on the island is a pretty inn, where a famous brew of cider-cup can be obtained, and a game of quoits played upon the green. On a board at the landing-place are inscribed the appropriate words: —

"Welcome the coming, speed the parting, guest."

But Kennington is so familiar to us from repeated landings upon its hospitable shore that we hurry on without stopping. Just here is a sharp corner which is rather troublesome for an eight-oared boat to round, but our broad-beamed craft experiences no difficulty. On our right a branch of the river turns off over a weir, or "lasher," as it is termed on the Thames. Into the boiling waters beneath the "lasher" bold swimmers sometimes plunge, taking headers off the base of a stone column placed to commemorate the drowning of some young university men. A little farther on is Langford lock, the banks near which are thickly lined with reeds and rushes, right into which I one evening steered the Brasenose "eight," fortunately without doing any harm to the boat. The purple "flag" flower, which is one of the beauties of the Thames, grows most luxuriantly about Lanford. Lanford lock is a deep one; and, as the water is let out through the lower floodgates, we descend into a green, dank, slimy-sided cavern, from which we are glad to emerge into the open sun-lit stream below. At Sanford there is a riverside inn, a favorite haunt of students; but we have so often visited this on summer afternoons that we do not land now.

About a mile to the east from the river at this point is Littlemore, the village of which Rev. John Henry Newman, then a clergyman of the Anglican Church, but destined to become a cardinal of the Roman Church, was rector, and where he passed through the terrible mental and spiritual struggle which resulted in his leaving the newer church, and taking refuge in the bosom of the older one. On the right bank of the river, but not within sight, is St. Peter's College, Radley, a small but highly fashionable modern public school, the boys of which send an excellent eight-oared crew to Henley regatta every year to try for the public schools' cup.

Nearly opposite to Radley is Nuneham, the seat of the Harcourts. Nuneham Park runs along the river for about two miles, and a splendid grove of dark trees is Nuneham wood. The river parts near Nuneham into two streams round an island, which is joined to the mainland by a picturesque wooden bridge. During the summer, and especially during "Commemoration Week," when Oxford is full of the "sisters, cousins, and aunts" of the undergraduates, Nuneham Park is the scene of many jolly boating and picnicking parties. Our stop for luncheon is made at Abingdon, a town of considerable size, and one of the few towns along the Thames that come down quite close to the river's edge. We are now eight miles from Oxford. The fields round Abingdon are rich in wild flowers, among which we notice especially the daisy, the bluebell, and the marguerite. Abingdon is an old town, and at the time of the compilation of Doomsday Book by William the Conqueror was the seat of a rich abbey, and possessed also an extensive cloth trade. But in 1538 the abbey was abolished and its revenues diverted. The town was incorporated in the reign of Queen Mary, and up to 1885 returned a member to Parliament; but the Redistribution of Seats Act took away its representative, and merged it into one of the divisions of the county. Some interesting remains of the old abbey are still to be seen; and there are two fine churches, St. Nicholas's and St. Helen's. The latter church has a fine spire, which is a landmark to all the country round: it also contains some curious monuments, brasses, and inscriptions. A good grammar school, founded in 1563, still exists. It possesses five scholarships tenable at Pembroke College, Oxford, which entitle the holders to rooms rent free in the college, and to an allowance of $250 a year for five years.

Two miles below Abingdon is Culham, where we pass through another lock. About three miles farther down we reach Clifton Hampden, distant from Nuneham Bridge about two and one-half miles, if we walk across Nuneham Park; but the river makes so great a detour that we have rowed eight miles to reach it. A few more miles of rowing and towing along the bank bring

us to Day's Lock, not far from which is Dorchester, where is a famous abbey church, remarkable enough to merit a whole article to itself. Indeed, an entire book, copiously adorned with illustrations, *has* been devoted to a consideration of its beauties. On the right bank is Wittenham Wood, after passing which we reach Shillingford Bridge, having accomplished nineteen miles since starting, and having two miles to row before we get to our stopping-place for the night, Wallingford. It is growing dark by the time that we reach Wallingford, so we make for the landing-stage, tie the boat up, and hand it over to the care of a boatman. We ourselves proceed up the High Street to our hotel, The George, and order supper and rooms for the night. The George is a picturesque inn, with an antique air and a quaint court-yard, into which coaches used to drive under an archway. The ceilings of the rooms are low, and show the massive beams which support them. After a comfortable supper enjoyed with hearty appetites, we smoke, chat, and regale ourselves with "shandy-gaff." This over, we retire to our rooms to sleep "the sleep of the just."

Wallingford is a very interesting old town, and of such antiquity that traces of Roman fortifications are still to be seen there. Its castle was a strong one, and played a considerable part in the struggles which were so common in the days of the barons. In 1646 the Parliamentary General Fairfax besieged it, and after a stubborn resistance took it. In the council-chamber of the Town Hall is a portrait of Archbishop Laud, said to be the work of the great painter Holbein. But the most interesting thing, especially to young barristers or members of one of the Inns of Court (as two of our party were), is the monument to Sir William Blackstone, the famous legal writer. This is in St. Peter's Church, the ugly tower of which is said to have been designed by the great lawyer himself, who in this was guilty of the same fault as the cobbler who went "beyond his last." The monument bears the following inscription:

H S S
KYRIE ELEISON.
Sir William Blackstone, Knt.,
One of the Judges of Her Majesty's Superior
Courts at Westminster, who was born
A.D. 1724, and died 24 Feb. 1780.

An old inn at Wallingford, called The Row Barge, is remarkable from the fact that its sign was painted by no less a man than a Royal Academician, Mr. G. D. Leslie.

From Wallingford down to Moulsford there is a splendid stretch of water, with only a single bend in it. This forms such an excellent course for racing-boats that the annual contest between the two Oxford "trial eights," preparatory to the inter-university contest at London in the following year, is held on these waters. Over this course in 1874 I steered the trial eight, stroked by J. P. Way, of the Brasenose College eight, who afterward rowed stroke of the university eight in two successive years, losing one of the races and winning the other. He is now an ordained clergyman, and head-master of a grammar school at Warwick; for, besides being one of the most finished oarsmen I ever saw, he was a good scholar, and took first-class honors in Greek and Latin literature, or, as Oxford University slang expresses it, "a first in classical mods," mods being abbreviated from moderations, the name of the University examination in pure Greek and Latin scholarship.

CHURCH MEMBERSHIP.*

At the regular morning service on January 26 the membership of the church present gave an informal expression of their views upon the subject of church membership. This was done in response to a request from the pastor to interpret for him the latter parts of articles 2 and 7 of the constitution. The general opinion was, briefly, that the church should welcome to its membership all who desire to do right and to help others to do right; that these persons should be admitted even if their efforts for righteousness in the past have been notably unsuccessful; and that they should be continued in membership, even if these efforts should continue to be apparently unsuccessful.

The reason for this action is found in the

*This valuable contribution to an important subject appeared in a series of letters to the parish paper of the Unitarian church of Newburg, N.Y. [ED.]

belief that the true ideal of a church is an association of men and women for purposes of mutual helpfulness in religious development and growth. It follows from this that the most cordial welcome should be given to those who are most in need of this help; that, instead of keeping sinners outside of the church until they are good, they should be brought into the church and helped to become good; and that, if the process of reclaiming from sin is a long one, something of the divine patience and tenderness should be exhibited by the church toward the erring one.

This attitude does not, of course, imply any lowering of ideals, any winking at unrighteousness, or any compromise with sin. No church in the city has held higher the standard of life and conduct, and this informal action raises rather than lowers that standard. But the church will undoubtedly lose in reputation as much as it gains in character, for a time at least; for the Pharisees of to-day find as much difficulty in distinguishing between the sin and the sinner as did those of the time of Jesus, who pestered his disciples with complaints of his conduct in associating with publicans and sinners. Jesus lost all of his reputation with the righteous of his time, and the church must do the same if it would do his work in saving sinners from their sin.

Since the Reformation two tendencies have been at work in the Protestant churches. Membership in the Episcopalian and Lutheran churches have become more and more a matter of form. Practically, though not theoretically, confirmation ends the matter with a majority of the members. The Roman Church avoids this evil by the enforced confessional, which enables the priest, if he will, to act the part of a physician of souls. On the other hand, the rest of the Protestant bodies have become more and more Pharisaical, drawing the line sharply between the saints and the sinners, and, theoretically at least, admitting none to membership who are not sinless, or, as they express it, "whose sins have been washed out by the blood of Jesus." As a natural result of this, it has become increasingly difficult for these churches to reach those who most need their help. In fact, the churches have practically abandoned direct effort, and rely upon the agency of missions and revivals. This is exactly what might have been expected; for even sinners who know that they are sinners do not care to go to places where they are looked down upon by people who lay claim to a superiority that is not manifested in their lives.

It is important, then, that there should be in this city at least one church that is Christian in spirit as well as in name; where the sinner is as welcome as the saint; or rather where all the members recognize that they fall short of the highest ideal of character, and are all fighting the same battle with their lower natures with varying success; and where, if one is stronger than another, he should use his strength to support and aid his weaker brother, and not self-glorifyingly to condemn or despise. Our church, then, reiterates the invitation of Jesus: Come unto me, ALL ye that labor and are heavy-laden; for who is so heavy-laden as he who bears the grievous burden of sin?

In our last issue we discussed the attitude of the church to outsiders; but the other side of the question is of equal importance. If the churches have been at fault in their methods of dealing with those who are not members, these people have been equally at fault in their attitude toward the churches. A large majority of the Protestants of this city are not members of any church. This indifference is due in part, undoubtedly, to the false position of the churches toward the community, as pointed out in the former paper; but it is also due to the lack of religious earnestness and honesty of the unchurched. Any effort to get people to join a church draws forth a host of excuses, of which many only hide the true reasons, and few are creditable to those who offer them. Let us examine a few of them.

One man says, I am not good enough to join a church. My friend, if that means that you don't want to be manly and honest and truthful and kind, you are in a bad way, —a way that you will find to be full of sorrow and suffering and disappointment, a way that will always lead you into the dark side of life, away from the joy and sunshine that comes only to those who are trying to make the best of themselves. Stand back for a moment and look at your life; see how unlovely it is; think how you despise such lives in others; think how much happier you

would be if you were leading a different life, come to an understanding with yourself, make a square turn, and ally yourself with those who are striving to make the world a better place to live in. But perhaps you only mean that you are conscious that in spite of all your efforts you are not as good as you want to be. None of us are. The churches are made up, not of good people; but of those trying to be good. Don't stand alone, and try to fight it out by yourself. Enlist in some regiment of those who are fighting sin, and you will be surprised to find what strength and courage come from the touch of elbows. The real battles of life, as of war, are best fought shoulder to shoulder.

Another says, There is so much hypocrisy in the church,—I know so many church members who have done unchristian acts. Indeed! So the shoe is on the other foot now. If you are so good, so strong, that you never yield to temptation, you are just the one we need in the church to keep our ideals high, to help those who are weak and wavering, and to encourage those who are disheartened through failure to overcome themselves. Oh, you didn't mean that? Don't think you are better than other people? Ah! I see. You want to be a spectator, you like to chuckle when some other fellow goes down; but you will not admit that you are trying to do right, for fear that some one as small as yourself might have a chance to laugh at you. My friend, you are the real hypocrite. You are really trying to do right, but you will not come out squarely and admit it. You are weakening yourself and the cause of righteousness by your unwillingness to take an open stand for the right. For, say what you will about the individual member, it yet remains true that the church is the one active centre of real religious life and growth; and, if you are not working with it, you are working at a disadvantage.

The next man says, I know that I ought to join some church, but I can't decide which to join. You are like the boy with a holiday on his hands, who didn't do anything, because it took him all day to decide what to do. While you are dallying with the question, others are doing the work, not your work, because no one can do that but you; but you make their work harder by not putting your shoulder to the wheel. You have an influence which you are not exerting. Now be a man, make up your mind, join some church; for you can certainly find one that you can join honestly, without saying or implying that you believe something that you don't believe.

Still another says grandly, I don't tie myself to any church: I go to all. Why, the man actually thinks that this indicates breadth, when it shows only an unwillingness to shoulder his share of the responsibility. He is willing that some one else shall do the work, while he shares in the good results.

In fact, this is what is back of all the excuses, of which we have given only samples, —the desire to avoid effort and responsibility. But, my friends, you are the greatest losers. It is only by work honestly done, responsibility manfully borne, that character is built up and life deepened and strengthened. The church needs you, has work waiting for you; but you need the church more than it needs you. There is loss all around, but your own loss is the greatest.

If your case has been presented above, give your conscience a chance to drive it home. If it has not, then think over your own excuses, see how flimsy they are, and what a depth of selfishness you try to conceal with them.

So far as we can tell, the earliest Christian churches were informal associations of people who were drawn together by a common interest and purpose. They had accepted the teachings of Jesus, taken his life as their ideal, generally renounced the practices of Paganism, and were trying to live a higher life than Paganism demanded of its votaries. As men are prone to reject innovations, especially when the new thought condemns their lower ideals, these early Christians were the objects of ridicule, misrepresentation, and persecution, very much as is the case with the Unitarians to-day. The weak and the timid were sustained by those who were stronger: the ignorant were instructed by those who were better acquainted with the new religion. It was a union of life and purpose, not of belief; and for three hundred years identity of belief was not generally insisted upon. Gradually, the organization became more formal. Deacons were appointed to care for the poor; the government of the church was placed in

the hands of the older men (elders); the work of instruction was confided to those who were best informed. In order to provide for the relations of the various churches, bishops or supervisors were chosen for groups of churches; and, finally, the bishop of Rome became a bishop of bishops, or pope, and a forced and unnatural unity of forms and beliefs was thus finally secured. The effort to secure and maintain this has been the bane of Christianity, and has brought into existence the multitude of sects by which it is weakened. This terrible lesson of the past has taught wisdom to the Unitarians, who do not strive for this artificial and external unity, but depend on the true unity which springs from a common love of truth and right, and leave each church free to establish its own forms, and each individual free to formulate his own creed. There is no man or woman in the world who is searching for the truth and trying to do right to whom the fellowship of the Unitarian church is not open; and, so far as I know, it is the only church in the world of which this can be said.

What, then, is the true work of this free church? To search after truth with an unprejudiced mind, and to hold each new truth as fearlessly as it surrenders each proved error; to hold up the highest possible ideal of life as the standard to which the individual should strive to attain; to promote the spirit of love and brotherhood among men, and to exemplify that spirit by the lives of its members; to protest against wrong and oppression; to succor the weak, the poor, and the friendless; to help the sinner to free himself from his sin; in short, to labor earnestly and unselfishly to bring about the reign of peace and good will among men, when each shall, in life as well as in word, worship the Father in spirit and in truth.

To accomplish this, it is necessary that those who believe in this free church principle should unite and work together; for in willing union there is strength, just as there is weakness in an unwilling union. The church member should go to church, not only for his own good, but to encourage others who may need its help more than he; should go out of his way to be kind to those with whom he comes in contact; and should assist others to free themselves from error and superstition, and to come out into the sunshine of truth. In doing this, he will himself grow Godward, and, unless he does this, he will cease to grow; for co-operation is the divine law of progress for the individual as well as for the race.

THE ELDER DAYS.

When I remember them, those years of mine
That were so full of action and of cheer,
I can but drop for them a silent tear,
Though I would not recall them or repine.
I drank in full life's beaker of rich wine,
Nor would complain that life is now austere,
The lark no longer sings, the sky has grown severe.
Youth is for love and joy, when stars sing as they shine.
Yet life is rich in purpose, and I fain
Would yield to loving service what remains.
To right some wrongs, cheer some deep loneliness,
Joy with the joyful, comfort secret pain,
From erring hearts remove some sinful stains,
Better is this than youth's long storm and stress.

HATTIE TYNG GRISWOLD.

THE GUARANTEE PLAN.

Definition.

A guarantee is a promise to be responsible for the payment of $100, or such part thereof as may be called for by the treasurer of the American Unitarian Association, immediately after the close of the present year, which ends April 30, 1897.

The call of the treasurer will be governed, as to amount, by the results of the contributions, as follows: If the contributions by the churches and by individuals (exclusive of bequests) shall reach the sum of $80,000, then no call will be made. If the amount contributed shall be $55,000 (which sum represents the average for ten years past), then the amount called for will be $25,000.

As before stated, only $100 can be called for under one guarantee. Therefore, if the sum required should be $25,000, it would be necessary to have two hundred and fifty guarantees to produce it. The amount called for will be governed, as it will be seen from these two illustrations, by the amount of the contributions made by the churches and individuals (exclusive of bequests).

Number and Amount.

If the number of guarantees should be increased to five hundred, then only fifty dollars would be called for under each guarantee if the contributions should keep up to the average of ten years past. Therefore, it will be seen that, the *greater* the number of guarantees secured, the *smaller* will be the amount called for under each guarantee.

The amount of each guarantee has been fixed at the sum of $100, so that the number of those able to engage in this work may be as great as possible.

It is contemplated by this that those who are able to do so will take a number of guarantees. If those who are interested in our work will enter heartily into this plan, send in their own guarantees, and induce their friends to do likewise, we shall make it possible for the work of the Association to be taken up again with more zeal than before, and with a much better promise of usefulness and success than has been possible for two years past.

Five hundred guarantees ought to be secured easily before the fall estimates are called for. The standard of giving to our missionary work is very low, not nearly so high as it is among our sister denominations. Unitarians give more liberally to every other good cause than to their own church work. Will you not now appropriate your money for a little while to our own work, and enable us to place it on an adequate basis?

Two or More may Subscribe.

We suggest that, where the ability to take a whole guarantee is wanting, two or even more persons join in such guarantees; or in small churches the Sunday-school and other organizations may unite for a guarantee, as a part of their year's work. What more useful education can the young people in our churches obtain than this, which teaches them their obligations to the great world about them, which educates them in the missionary work of their church before they come to the time in life when the responsibility for the welfare of their own churches depends upon them?

Women's Alliances, Young People's Societies, Unity Clubs, Guilds, Sunday-schools.

All organizations connected in any way with the churches are invited to join in this work. What surer evidence of a desire to promote the cause of religion can be given than to assume one or more of these guarantees, and thus join with those who are engaged in the practical work of spreading Unitarian thought?

It will be remembered that this Association publishes all the books and tracts that are given away by the thousands each year. *Your help is needed this year.*

Ministers.

Ministers are especially requested to send the treasurer the names of those in their parishes who are willing to help in this matter in any way, and also the names of those who they think would be willing to subscribe to the guarantees.

The New Policy of the Association.

The new policy adopted by the Association at its April meeting this year contains the following clause:—

"That at the September meeting of the board the treasurer report the estimated income for the current year, and the Executive Committee recommend a distribution of the estimated income among the following departments of our work: Maintenance, Publication, Foreign Missions, and Home Missions."

This is a wise measure, made necessary by the exhaustion of the general fund. Hereafter expenditures must be kept within the income; and, if we are to do effective work, we must know what our income is to be. Anything less than $80,000 will be very inadequate; and, unless this sum is secured in some such way as is proposed by the guarantee plan, it is difficult to see how it can be done at all.

Receipts for Guarantees.

It is proposed to publish each month in the *Register* the names of those who subscribe to these guarantees, unless the wish is expressed, when the subscription is sent in, that the name shall be withheld. We hope to record many subscriptions for ten or five guarantees by those who are blessed with the resources that enable them to do so.

Everybody.

Will not all Unitarians join in this effort, and rejoice the hearts of those who are try-

ing to spread the truths they love so dearly? Can we not have some practical evidence of this kind that you do care for our work, that will encourage us in pushing it forward to greater success?

GEORGE W. STONE, *Treasurer.*

THE COSMIC PROCESS AND MORAL PROGRESS.

BY B. F. UNDERWOOD.

The late Prof. Huxley, in his famous Romanes address, startled students of evolution by taking the ground that the cosmic process is in direct opposition to the ethical development of mankind, that the struggle for existence and the survival of the fittest can never help man toward ethical perfection. Social progress, he said in substance, means a checking of the cosmic process and substituting for it another; namely, an ethical process, the end of which is not the survival of the fittest, but of those who are the best from an ethical point of view. "As I have already urged," he said, "the practice of that which is ethically best, what we call goodness or virtue, involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence."

If there is really antagonism between the evolutionary processes of the cosmos and human progress, it is very strange; for is not man himself a product of an evolutionary process, and is he not a part of the cosmos? Is it reasonable to suppose, since the cosmos is an orderly whole, that one portion of it is in actual conflict with another? As a matter of fact, is not the continued evolution of man, when he has reached a certain point in the stage of development by other methods than those which were necessary in the lower conditions, a part of the cosmic process, just as much as the struggle for life among the lowest creatures in the water, earth, or air? Is it not true that, in proportion as man has come to be an intellectual, reasoning being, the principle of natural selection has been eliminated from his life, and that the most important factors of progress have been co-operation, education, morality, etc.,—all those higher influences which we associate with civilization? Did not Mr. Darwin, in his "Descent of Man," point out the fact that man's continued advancement would be less and less by natural selection, and that those influences which are the most important in the more highly evolved society would be more operative everywhere?

Man could not have attained to the condition which he has reached by virtue of the struggle for physical existence. The condition has been attained in a social medium in which the production and preservation of the ethically most fit have been the result. The complex social life could not have been evolved without co-operation, without family ties, without respect between the sexes, without the recognition of the rights of neighbors and communities, without the restraint of crime and the encouragement of moral culture; and all these are just as much a part of the cosmic process as the destructive strife that prevailed ages ago between man's ancestors. Up to a certain point that fierce animal struggle was important. That point having been reached, it gradually declined, and has since been replaced, to a considerable extent, by pacific methods, in which the struggle has been competition in useful arts, in methods of education,—indeed, in emulation generally. Industrial evolution involves much suffering; but it is a wonderful modification of and improvement on the bloody struggles of the past. And a vast amount of thought is directed to lessening this competition, and diverting the force thus expended in the interests of the whole people by methods of co-operation. The savagery and brutality in men, the result of ages of struggle, cannot be eliminated or destroyed by a few hundred or a few thousand years of culture; but the very fact that they have, to so large an extent, been subdued and restrained and brought under the influence of the intellect and conscience, is the strongest proof that, with the continuance of man's evolution, they will be overcome to a still greater extent, and the results of the later evolutionary processes will be more permanent and more regnant in man's life.

Man's moral nature is the efflorescence of evolution. It is the outcome of the strife and suffering which have prevailed on the earth during the million of years that it has

been the abode of sentient beings. That mighty unseen forces have been back of all these processes is evident from the outcome.

Man with his moral nature, making use of the natural world, will aim to bring the conditions around him as far as possible in harmony with his ideals, but to say that fundamentally there is opposition between the cosmic process and the evolution of man is to affirm what is inconsistent with that conception of the unity and order of the universe of which Prof. Huxley was an able and eloquent expounder. Savagery and civilization are different aspects and conditions of the life of the human race; but between these different conditions there has been no discontinuity, and no "antagonism" except that involved in growth from lower to higher states. Continuity is the fundamental fact of evolution, and all the lower stages in the process of evolution have been necessary to make possible that "course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence."

PRESIDENT HYDE ON UNITARIAN THEOLOGY.

Liberal Orthodoxy has of late given to the world many fresh and strong books. One of the best of them is "Outlines of Social Theology" by Rev. Dr. Hyde, of Bowdoin College. It is profoundly religious, thoroughly modern, and full of stimulating thought. With most of it Unitarians will be in cordial agreement. All the more curious is it to see how the author fails to understand Unitarianism in one of its most characteristic ideas. On pp. 63 ff. he says:—

"The Unitarian objection to the doctrine of the divinity of Christ is forcibly stated in the following passage from a sermon by Rev. J. T. Sunderland, on the subject, 'Was Jesus God?' 'A God pinched and compressed into the limit of our finite humanity becomes thereby of necessity a very meagre and small God. Jesus, born as a babe and in a few years dying; during his boyhood growing in knowledge as you and I do; after he was a man sometimes disappointed; trying to accomplish ends, and again and again failing because of opposition, declaring that there were some things he did not know,—furnishes a picture of a God so meagre, so inadequate, so like the little gods that the heathen believe in, that we instinctively push it aside, and demand for our worship something infinitely higher and larger, lifted wholly out of the category of this finiteness.' At first sight this line of objection seems irrefutable. It seems to reduce the belief in the divinity of Christ to the most absurd product of childish credulity. Apparently, the believers in the divinity of Christ are guilty of imposing on God the most cramping and confining of limitations. In reality, the objector himself is subjecting the conception of God to the most serious and fatal of all limitations. He is denying to God the power of appearing in finite form, of revealing himself in terms of humanity. A God thus incapable of self-revelation would be the most impotent and useless being conceivable. He would be no God at all. He would be merely the unknowable abstraction of agnosticism. . . . In denying him the possibility of manifestation in the limitations and finitude of humanity, we have reduced our conception of him to that abstract being which is the same as nothing."

As Mr. Sunderland is out of the country now, attention may here be called to the fact that Dr. Hyde's criticism applies to something Mr. Sunderland does not say. Indeed, in the very sermon here quoted, Mr. Sunderland tells us that the work of Jesus was "to reveal him [God] more clearly than any other great religious teacher or prophet had ever done." And, as a careful reading of the quotation itself surely shows, his objection is made not to a doctrine that says "Jesus was in his personality and character a *revelation* of God," but to that doctrine that says, "Jesus was the Infinite God."

Certainly, that is the doctrine to which Unitarianism has been opposed. To us it is absurd to say that the whole of God was in the man Jesus, or that the "light that lighteth every man" was complete in any one man. It seems that our liberal orthodox brethren either cannot or will not distinguish between the divinity of Jesus and the deity of Jesus. Unitarians do deny the doctrine of the deity of Jesus, for we cannot believe that he was God himself. But Unitarianism does not deny the divinity of

Jesus. On the contrary, it affirms the divinity of Jesus and of all men. All human excellence comes from the incarnation of God in the souls of men: this is one of the most characteristic affirmations of our faith. We reject the orthodox doctrine of incarnation because it denies more than it affirms. It makes humanity Godless, in order to make Jesus God, and is thus both irrational and irreligious. In our view, all human goodness is a revelation of God. Either this is true, or there is no revelation of God in human life at all. If the partial goodness of the average man is not, so far as it goes, a real incarnation of God, then the more perfect goodness of Jesus cannot be considered such an incarnation. The Unitarian protest against orthodox Christology is directed against two points: one, the doctrine that the revelation of God in humanity is or was *confined to Jesus;* the other, the assertion that the revelation made in Jesus was *complete and final.* We object to the orthodox doctrine so far and only so far as it makes the incarnation in Jesus exclusive and absolute. Unitarianism affirms that the human and the divine as such open into each other. There is no gap, to be bridged only by a special and exclusive revelation. God is always and forever imparting himself to men just as far as they are able and willing to receive him. The essential elements of human nature, reason, conscience, and love, are from God. By just so much as any man has these, by that much is he a partaker of the divine nature. God has entered into him. The revelation of God in Jesus was not, then, the only revelation God has made of himself in humanity. It was simply the most conspicuous and influential example of the universal incarnation of God in man. Nor can it be considered an absolute and perfect incarnation because we do not know enough about the life of Jesus to warrant us in ascribing to him that absolute perfection and finality of which Dr. Hyde and others make so much.

We find no fault in the man; but, when we remember how little we really know of his life, we object to the use of language that implies that we know all about him. And the fact that those who are fondest of asserting the finality and perfection of Jesus continually resort to metaphorical and figurative interpretations of some of his deeds and sayings, in order to uphold their assertion, shows that the absoluteness belongs not to the historic man of the gospel records, but to the ideal man in the mind of the interpreter. Now, unquestionably this ideal is very largely derived from the character of Jesus as portrayed in the Gospels. But the records only suggest it: they do not give us the ideal in its completeness. And, aside from this, it is surely a pure assumption to say that any man, however perfect, has exhausted or completely fulfilled the possibilities of human nature. What those possibilities are can be known only when the last act of human history is over. But, unless our faith in immortality is false, that time will never come. This is true of the revelation of God also. There may be in the future a greater than Jesus; and, should there be such, he will be a more perfect revelation of God than even Jesus was. Meanwhile, however, the carpenter's son is for us the best teacher and helper. In him we know

> "The fatherhood
> And heart of God revealed."

But not in him only: in all true men and noble women we see a revelation of the character of God. For the Unitarian thought regarding incarnation is that all human excellence is an incarnation of God; and, the higher the excellence, the more perfect the incarnation.

But the purpose of this article is not to give an individual statement of Unitarian thought, but rather by means of a few citations from representative Unitarians to show that, in spite of his fine spirit, Dr. Hyde has completely misunderstood and seriously misrepresented Unitarianism. Thus he makes much of the idea that God must be known in terms of nature and humanity or not at all (p. 65). He does this by way of a criticism upon Unitarianism. Here, again, his criticism does not apply. Nearly seventy years ago, at the ordination of Dr. Farley, Dr. Channing gave a magnificent exposition of this very principle as the basis of his "one sublime idea" of the divinity of man. In this sermon on "Likeness to God," preached in 1828, he says: "That man has a kindred nature with God, and may bear most important and ennobling re-

lations to him, seems to me to be established by a striking proof. Whence do we derive our knowledge of the attributes and perfections which constitute the Supreme Being? I answer, We derive them from our own souls. The idea of God, sublime and awful as it is, is the idea of our own spiritual nature, purified to infinity. In ourselves are the elements of the Divinity. God, then, does not sustain a figurative resemblance to man. It is the resemblance of a parent to a child, the likeness of a kindred nature. . . . I have no fear of expressing too strongly the connection between the divine and the human mind. . . . The truth is that the union between the Creator and the creature surpasses all other bonds in strength and intimacy." This from the earlier Unitarianism. As for the later, Mr. Savage's sermons furnish abundant and typical illustration of the fact that Unitarians have not forgotten that our idea of God is derived from the nature of our own souls.

Here are some representative recent statements of the Unitarian doctrine of the incarnation :—

Rev. M. J. Savage, in his opening sermon at the National Conference at Washington last October, said: "God is progressively incarnating himself in the human race. In the very first man that ever lifted his eyes to heaven God was present, working through, informing, and lifting him. So in all that is beautiful, all that is true, all that is tender, all that is high and fine in the human race from that day to this, has been so much of the presence and gracious power of God."

At the same gathering Rev. William C. Gannett, in a paper on "Incarnation," said, "The great affirmation of religion is that God and man are in essence one." The "larger form of the incarnation thought of which the Palestine incarnation is the concrete illustration" is the "God incarnate in humanity": "his justice, his right, organizing itself in the instincts of *conscience*, the whispers and thunders of *ought*, he becoming incarnate in Garrison, incarnate in Frances Willard, and their armies of followers, incarnate in myriads of saints hung upon many a cross; his heart of *love* beating in mothers and fathers and children, making two one the wide world over of life. . . . One can insist, if he will, on a foolish question, 'But who best embodies the God?' And the answer of course is, 'The best man, if you know his name.'"

Rev. J. W. Chadwick in "Old and New Unitarian Belief," in the chapter "Concerning God," says (pp. 76, 77): "The incarnation is a fact; but it is a fact not exhausted by Jesus, not even by humanity,— by nothing less than the complete and perfect world. The philosophers are welcome to their Absolute, a being without attributes, without predicates, without everything. Be ours the manifested God,—all nature and all men and women, more than the garment that we see him by, even the breathing substance of the universal Soul. . . . He gives us suns and moons and stars and galaxies, and says, 'These are my body.' He gives the wine of health and heroism and devotion and self-sacrifice, and says, 'This is my blood.' He gives us the laws of science, and says, 'These are my thoughts, which the Keplers and Darwins have thought after me.' He gives us 'the Lord Christ's heart and Shakspere's strain' and says to us: 'These are my poems'; 'This is my loving heart.'"

Such is the faith which is represented by a New England college president as denying to God the power to manifest himself in human life!

FREDERIC GILL.

Arlington, Mass.

CORRESPONDENCE.

To the Editor of the Unitarian: —

It seems to me that the suggestion in your July magazine by one of your correspondents that the name of the Young People's Religious Union be "The Followers" is most excellent. He suggests "Loyal Followers" or "Christian Followers." I do not like the "Loyal." That ought to be a matter of course, and there seems no good reason for selecting that adjective rather than any other. Nor do I like the adjective "Christian" so well as the phrase "of the Christ," which gains much, it seems to me, by a greater personality. Nouns are always more effective than adjectives. I like best, for our full name, "The Young People's Union of the Followers of the Christ," because: —

(1) It is euphonious, and has an attractive metre, which is essential, I think.

(2) It preserves as much of the provisional name as possible, the only change being that of substituting for "Religious" the phrase "of the Followers of the Christ," which phrase has, I think, the following marked improvements:—

(*a*) It is concrete rather than abstract, personal rather than impersonal, introducing something more than intellectual. This is a matter which Unitarians are prone to neglect, often substituting for a vital word one which smacks rather of the scholar than the entire man, I think. A personal concrete appeal is much more potent.

(*b*) It furnishes a second shorter name which may be popularly known, "The Followers of the Christ," which has to me the following advantages:—

(1) It is euphonious. The word "Followers" alone is a smooth word of the favorite three syllables, the first one emphatic. It certainly bids fair, if the sound is prophetic, to outshine the awkward "Endeavorers" as a personal appellation. The phrase "of the Christ" is a personal one. It seems to me better, as I said before, than the adjective "Christian," which refers rather to an organization than a soul-inspiring man. "The Christ" seems better than "Jesus," since it stands for the idealization of the historic Jesus,—not simply Jesus of Nazareth, but ideal manhood. I hope that it goes without saying that Unitarians speak of "the Christ" rather than of "Christ." I also am solicitous that we do not leave our name without its handles. "The Young People's Union of the Followers of the Christ" is a finished name, while bare "Young People's Union" has a touch of hurry and neglect of *finesse* which is uncongenial to sensitive ears. Surely, carefulness is never in better place than in the name of "Our Society with a Great Future."

(2) It will admit of many pretty designs, with its two initials F. C. in pins or other badges; and it admits of a motto whose shortness is also well suited, for this "Follow me" is surely our supreme principle in the society.

(3) The attitude which the name assumes is significant as well, it seems to me. It represents nothing which could by any manner of means give the impression of atheism. It emphasizes the personal Jesus, thereby showing other Christians by a sure sign that we do "believe in the Christ." It does not drive away any one because it has an extremely radical sound, which is a point to be remembered, if we are anxious to make Unitarianism more popular and less exclusive in its outward impression. Yet certainly the most liberal can have no objection to a name which implies an attempt at the imitation of a character which stands to Christians as the ideal of humanity. "The Christ," a name as old as the real man Jesus, a name which the Church through all ages has chosen and loved, gains an immense significance from its history. At the same time it points to modern Unitarian scholarship, which has redeemed the false "Christ," to the true name which is his own, "The Christ Jesus."

(4) Finally, the name gives the essential principle of the Union, not—

> "Name nor form nor ritual word,
> But simply following Thee."

I consider a good name so essential that I am watching most eagerly the naming of our baby, that fortune may preside at its baptism.

One who hopes to sign herself some day "A Follower of the Christ," and who is now ONE OF THE YOUNG PEOPLE.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Saving Faith.

Great Spirit of renewing Truth!
Come, shining, to our darkened eyes,
And make the tides of light roll in,
To cleanse from error and from sin:
Destroy the refuges of lies.

If any falsehood of the Past
Round us has thrown its iron chain,
Burn through and melt each fettering link
Ere slaves of Prejudice we sink:
Give us to Freedom once again.

Faith in the Present may we have!
Faith that God lives and works to-day!
Faith that all righteousness prevails,
That revelation never fails
In souls that work and pray.

O Future, thou art held in trust!
To build for thee a glowing way
Our hearts are pledged: no Past can bind,
No age's promise is behind,—
Set forth! pursue the mighty day.

—*John C. Learned.*

MONDAY.

A Hymn of Comfort.

It singeth low in every heart,
We hear it, one and all;
A song of those who answer not,
However we may call.
They throng the silence of the breast,
We see them as of yore,—
The kind, the true, the brave, the sweet,
Who walk with us no more.

'Tis hard to take the burden up
When they have laid it down;
They brightened all the joy of life,
They softened every frown.
But, oh! 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Although they are no more.

More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore:
Whate'er betides, thy love abides,
Our God forevermore!

—*Rev. John W. Chadwick.*

TUESDAY.

Hazard.

One step 'twixt loss and gain!
The summit to attain
So near the brink of Pain
Hath joy to go.

So steep the precipice,
So frail the footing is,
'Twere death to panting Bliss
To look below.

—*John B. Tabb.*

WEDNESDAY.

Deeds that Endure.

He built a house, time laid it in the dust;
He wrote a book, its title now forgot;
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust;
He took a child from out a wretched cot,
Who on the State dishonor may have brought,
And reared him in the Christian's hope and trust.
The boy, to manhood grown, became a light
To many souls, and preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens: every noble deed
Lasts longer than a granite monument.

—*Sarah K. Bolton.*

THURSDAY.

A Watchword.

What means the word "Prudential," friend?
The dictionary says
To act with wise discretion is
The meaning it conveys.
It does not mean extravagance,
Or wasting what we've earned,
But that we spend our money where
Good value is returned.
"Prudential!" is synonymous
With wisdom, wealth, and thrift,—
A carriage on the road of life
To give us all a "lift";
And, whether we are humble folk
Or rich and influential,
We should not fail to keep in mind
The grand old word, "Prudential."

We often meet with people who
Bewail their bitter lot,
And tell us no one else has half
The trouble they have got.
No doubt their circumstances are
And have been very poor;
But there is nothing gained by tears:
WORK is the only cure.
Take heart, and lay your grief aside:
Be brave, and fret no more.
Be prudent, though you may have been
Improvident before;
And you will find the careful man
Becomes at length potential,
Whose motto is, from day to day,
The glorious word "Prudential."

—*John Bryson.*

Edge-hill, Liverpool, England.

FRIDAY.

The Master.

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to him,
The little gray leaves were kind to him;
The thorn-tree had a mind to him,
When into the woods he came.

Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.

When death and shame would woo him last,
From under the trees they drew him last;
'Twas on a tree they slew him—last,
Then out of the woods he came.

—*Sidney Lanier.*

SATURDAY.

Love and Truth.

If I be unregarded while I speak,
And few have little care for what I say,
And all the peoples follow down a way
That is not mine, and that I cannot seek,—

O Love, by whom thy world is still upborne,
From one supreme pollution keep me free:
Guard these vain lips from railing and from scorn,
Let me be blind to Truth ere false to thee.

—*Ambrose Bennett.*

RELIGIOUS THOUGHTS.

True religion is sweet reasonableness and sanctified common sense.—*Reuen Thomas.*

Great souls attract sorrows as mountains do storms. But the thunder-clouds break upon them, and they thus form a shelter for the plains around.—*Richter.*

Prayer is a necessity of our humanity rather than a duty. To force it as a duty is dangerous. Christ did not,—never commanded it, never taught it till asked.—*Robertson.*

The lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and, lo!
They blossom to the beautiful.

—*Susan Coolidge.*

The universe is either cosmos or chaos. If cosmos, shall thy life alone of all things be without order? If chaos, see to it that thy life at least be order, though there be none in the things without thee.—*Ivan Panin.*

Religion is an inward life, a meditation, a prayer of the spirit; a listening, a waiting, a hush and hope of soul; man's hour before heaven's dawn. But religion is also action. It is taking the purse—all the purse which one has—and the traveller's wallet, and even, if need be, a soldier's sword.—*Newman Smyth.*

EDITORIAL.

Mr. Savage's Sermons. FOR seventeen years the sermons preached by Rev. Minot J. Savage have appeared each week in pamphlet form under the title of *Unity Pulpit.* Whether the title will be changed is not yet determined; but their pamphlet publication will be continued in New York, beginning in October, at the same subscription price, $1.50 for the series.

These sermons have done missionary work, in the interest of a higher religion, all over the world. Those who believe in this work can help it on by making it possible to distribute them still more widely.

Sunday-school Convention. THE International Sunday-school Convention held in Boston during the last days of June was most encouraging to Sunday-school workers, and most successful from a financial point of view. $36,072.99 was subscribed during the session to carry on the work.

About seventeen hundred delegates, representing 12,000,000 Sunday-school scholars, were present. The chairman of the Executive Committee reported a gain of scholars in all the schools during the three years since the last International Convention, 1,340,868.

Our Churches. UNDER this heading we give this month an exceptionally interesting historical account of the church commonly known as Eliot's Church, in Roxbury, Mass., often supposed to have been founded by that apostle to the Indians. From the article here printed it will be seen that the church, which is properly entitled the First Religious Society of Roxbury, was founded (in 1631) before John Eliot came from England, its first pastor being Rev. Thomas Welde. The ministry of Eliot, however, which followed Welde's, was so unique and remarkable, extending over fifty-eight years, that it overshadowed that of his predecessor. The present church building, the fifth erected upon this historic site, was completed June 7, 1804, and is, perhaps, the most beautiful example of the old meeting-house to be found anywhere in the country. It is believed Bulfinch, the designer of Bos-

ton State House, was consulted in making the plans. The society worshipping here is large and prosperous, and exercises a leading influence in the Unitarian cause, besides supporting in a most generous way a remarkable list of charities. The minister, Rev. James De Normandie, has been in charge of the society for the last thirteen years, and is well known as one of the most able and popular ministers in the denomination.

Guaranteed Expenditure. IN view of the great and pressing opportunities for extending the influence of the Unitarian Church now before the American Unitarian Association, the treasurer, Mr. George W. Stone, has formulated a plan by which individual Unitarians may guarantee up to a certain amount the Association's expenses, so that it may be justified in vigorously pushing forward new work.

The importance of such a plan cannot be overestimated. It is easily practicable, if enthusiasm for our faith can lead to even a slight willingness to make personal sacrifice; and it is certainly business-like and wise to assure the Association of proper support before expecting a vigorous aggressive policy.

It is unjust to expect the A. U. A. to accomplish what all desire, when its financial resources are altogether uncertain and indefinite.

This guarantee plan offers an opportunity to societies and organizations of all kinds and to individuals to say to the A. U. A., "Go forward unhesitatingly, at once and to success, in the name of the religion of Jesus, love to God and man."

We hope our readers will turn to Mr. Stone's statement on another page, where a full explanation will be found.

Bible Criticism. REV. W. COPELAND BOWIE, whose article on "The Infallibility of the Bible" appears in this issue of the *Unitarian*, is the scholarly and energetic secretary of the British and Foreign Unitarian Association. From this position of constant communication with religious inquirers in all parts of the world Mr. Bowie understands with practical certainty the chief needs of the earnest but unsettled seeker for the truth, and he appreciates the great importance of a perfect simplicity of exposition in presenting the Unitarian point of view. He is now publishing an admirable series of pamphlets entitled "Orthodoxy and Heresy," one of which is the article referred to in this number of the *Unitarian*. Mr. Bowie, as an introduction to his series, quotes Dr. Martineau:—

> The whole conception of an "Orthodoxy" indispensable to the security of men's divine relations is an ethical monstrosity, in the presence of which no philosophy of duty is possible, and every moral idea must be dwarfed or deformed.

With this authority behind him it is in no half-hearted manner Mr. Bowie exposes the doctrines of Orthodoxy which are unequivocally rejected by Unitarianism. At the same time his own heart is too rich in religious fervor, his own insight into divine truth too clear, to allow him to be inappreciative of the beauty and power so often merely distorted or hidden in ancient forms. So in his summary of the place and power of the Bible he quotes from Mr. Gladstone: "What profession, what position, is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality!"

The Country's Campaign. IN the confusion and astonishment which seem to have rolled up from the West and South since the extraordinary action of the Chicago Convention one consideration remains emphatically distinct. The coming Presidential election is to be a campaign for definite principles.

Parties, sections, leaders, sink. The contest becomes a national appeal to reason, judgment, statesmanship, upon certain vital questions of national life.

In many respects this is a good thing. It turns campaign oratory distinctly toward an educational vein. It is not to be party against party or prejudice against prejudice, but facts against facts. No opportunity could be better for preachers and teachers. What is wanted is wisely given information. Sincerity and earnestness are not lacking in any party; but ignorant enthusiasm, uninformed zeal, may be disastrous. The churches of the country,

through their ministers, have a great duty in inspiring that quiet, patient spirit of charity toward others, that faithful devotion to the discovery of the truth, and that courageous determination to stand firmly at last for that which is shown to be right, which insures the country's honorable triumph over all passing delusions, and makes a platform enduring as lofty, secure, and strong as the Eternal who is himself the God of righteousness.

Illiterate Immigrants. THE immigration bill which proposes to exclude all males between the ages of sixteen and sixty who cannot read and write will, if it passes the next Congress, as is expected, very materially affect the inflow of population during the next few years. In two nationalities which largely supply the cheapest labor in this country, more than half the present immigrants would be excluded under the new law. We quote from the *Times-Democrat* of New Orleans, the following table showing percentages of illiteracy among last year's immigrants:—

Nationalities.	*Percentage of illiterates.*
Portugal	67.35
Italy	52.93
Galicia and Bukowina	45.68
Poland	39.82
Hungary	37.69
Russia (proper)	36.42
Other Austria	32.70
Greece	25.18
Roumania	17.75
Belgium	15.22
Turkey in Europe	14.79
Wales	10.43
Bohemia and Moravia	8.98
Spain	8.71
Ireland	7.27
Finland	3.58
France (including Corsica)	3.50
England	3.49
Netherlands	3.38
Scotland	2.83
Germany	2.49
Norway	1.02
Sweden	.74
Switzerland	.60
Denmark	.49

A Correction. THE article in the *Unitarian* for July entitled "Friendship," prepared for a young people's study class, should have been accompanied by a foot-note giving credit to Rev. W. R. Alger's admirable essay on "The Literature of Friendship" as the source of the information there given.

Departments.

SUNDAY-SCHOOLS.

"A Book of Song and Service," for Sunday-school and home, which was first issued by the Unitarian Sunday School Society about fifteen months ago, is now in its eleventh edition. This means that eleven thousand copies have been printed. The book has gone into a great variety of Sunday-schools, East, West, North, and South. The Universalist denomination has introduced it quite widely, and there is a prospect of its being adopted still further by the Sunday-schools of that faith. No special effort has been made to push this publication, and whatever sale it has had has come in the natural course of events, on its merits as a working head in Sunday-school affairs, and by the commendations of those who have tried it. I could quote very many hearty indorsements which have been received; but the best way for one desirous of knowing what the book really is, and what it can do in making a Sunday-school brighter and more successful, is for such an individual to write to some Sunday-school which has tested the book.

From what I have heard in various quarters, I judge that this Song and Service Book might be very useful in the new Young People's Religious Union. The contents of the book are of such a varied character as to furnish ample material for such meetings as this organization contemplates. I would call the attention of the societies under this name to this resource, on which the members might draw for music as well as for devotional exercises. Handsomely bound with leather back, cloth sides and colored edges. Pages 339, with a full index. Price, 40 cents a single copy, sent by mail, postage prepaid. $4.00 per dozen.

This same book with its special services for commemorative days, and its ample music to fit the same occasions, has greatly taken the place of pamphlet exercises issued each year. In consequence the Unitarian Sunday School Society will not issue this year a Harvest Service, relying on the new Song and Service Book to meet the demand in a great measure. For those who desire a pamphlet service there will be reprints of the most popular Harvest Services which

have been published heretofore by the Unitarian Sunday School Society.

Our paper for young people, *Every Other Sunday*, finished a successful year, and now takes its customary vacation of two months. The first number of Volume XII. will bear the date of September 13. Some new features will be introduced, and the acceptable ones already existing will be maintained. Although this little paper receives a hearty welcome in the majority of our Sunday-schools, yet there are many where it is not a regular visitor. It is quite possible that superintendents and ministers might find in this illustrated publication a help to deeper interest and brighter life in their Sunday-school work. I am happy to state that, in addition to the regular paid subscriptions, we are now distributing a large number without cost to many struggling Sunday-schools, unable to pay for the paper. From those sources we have received many grateful acknowledgments.

The International Sunday-school Convention held large and interesting sessions in Boston during June. There seemed to be increased vigor and aggressiveness on the part of the speakers, as though the Sunday-school cause was in the ascendant. This is greatly true. In all denominations awakened attention is now given to the moral and religious training of the young. The meetings held in Boston were called "interdenominational," though the Unitarian branch was not included. However, this is a little matter. The chief consideration is that the educated, prominent men and women all over the land are manifesting zeal in this direction. Two ends must be reached: first, the uplifting of the Sunday-school idea into dignity and power, and the ranking of it where it belongs in church life; and, second, the improvement of the methods by which instruction is conducted in Sunday-schools. The evidence at the International Convention was very strong to the effect that those who are leaders in the work see distinctly the need of modern ways and enlightened spirit, and are determined to secure such conditions. Of course there were exceptions among the speeches to all this, but they are in the minority.

The following paragraph by the editor of the *Sunday School Times* applies very well to very many in our denomination who talk about the Sunday-school: "Between criticism and grumbling there is a great gulf fixed. Too often do we pay the chronic objector or grumbler an unmerited compliment, when we tell him that it is 'easy to criticise.' It is, in truth, very difficult to criticise, although it is very easy to find fault. 'The human race is divided into two classes,' says Dr. Holmes,—'those who go ahead and do something, and those who sit and inquire why it wasn't done the other way.' It will not do to pay this latter class the compliment of being critics, for that name implies all that goes to make a man fair and fine tempered, whether his ultimate judicial decision be for or against those on whom he sits in judgment."

The annual meeting of the Unitarian Sunday School Society will be held in Greenfield, Mass., Wednesday evening and Thursday, October 14 and 15, with Rev. Arthur A. Brooks and his people. We all know what lovely scenes the name of Greenfield calls up, and the hospitality of the parish matches the attractiveness of the landscape. A fine programme will be offered, in which the most important subjects of Sunday-school work will be treated by experts. The hospitality of the Greenfield parish for Wednesday night will be extended to life members, and to three delegates from each church which has contributed to the treasury of the Unitarian Sunday School Society the current year. On Thursday the collation and exercises will be open to every one. The meetings will be all the pleasanter for being in the new and tasteful church not long ago dedicated. EDWARD A. HORTON.

BOOKS.

Briseis. By William Black. New York: Harper & Brothers.—A host of regular novel-readers are always ready to enjoy another story from the familiar author of "The Princess of Thule." Briseis will not disappoint any of Mr. Black's admirers: it is very like many other books of his. There are engagements within engagements, summer loves and passing clouds, plenty of travel, characters of various nationalities, with of course some "dear old Scotch," although the heroine this time is a Greek maiden. We do not miss the fine titled folk, nor the background figures always so carefully drawn, often with touches of tender pathos, by this popular writer.

Adam Johnstone's Son. By F. Marion Crawford. New York: Macmillan & Co. Although it seems simply impossible that any one writer can put forth novels of complicated plot and varied scene and crowded characters with the frequency with which volumes come to us bearing the name of Marion Crawford, yet these novels do come. And, what is even more remarkable, they are not of inferior interest to their predecessors, if we except "Dr. Isaacs." We will not

catalogue Mr. Crawford's works: we think there are two dozen; but "Adam Johnstone's Son" seems to be as interesting as any. Its fascination seems chiefly to lie in a truthful and vivid representation of European travel skilfully displayed about an odd development in a divorce case.

Madelon. By Mary E. Wilkins. New York: Harper & Brothers.—Miss Wilkins seems determined to write something longer than the Harper etchings, which made her reputation. Possibly publishers' offers have something to do with it. We have not yet read anything of hers, however, that has the completeness, purity, and artlessness of those early sketches. Since the detective story, Miss Wilkins strives for sensational plot, which does not become her quiet, homelike, literary touch. We prefer the country idyls, even though stories like "Madelon," with Miss Wilkins's name as author, have a rapid and profitable sale.

My Literary Zoo. By Kate Sanborn. New York: D. Appleton & Co.—Mr. Quiller-Couch recently made great fun over an anthology of dogs published in London, and said he supposed some one would presently be compiling "The Eel in British Poetry." But what must be his consternation if he comes across Miss Sanborn's latest work, "My Literary Zoo." Here rats, flies, grasshoppers, frogs, and gnats are commemorated by apt literary quotations. Any one who has read "An Abandoned Farm" knows how racily Miss Sanborn writes, and her brightness of touch and aptness of quotation are here admirably used.

Tales of Fantasy and Fact. By Brander Matthews. New York: Harper & Brothers.—A most enjoyable book for summer vacation time. A play of happy, dreamy fancy runs through and through the leaves, like sunshine upon forest trees. Here is wit, imagery, story,—all fascinating, all irresistible, all beautifully placed physically in perfect type and tasteful cover. "The Dream-gown of the Japanese Ambassador" and "The Rival Ghosts" are most delightful; while the "Primer of Imaginary Geography" is the most entertaining guide to all those unknown familiar places that have no real existence that was ever written for the benefit of the ignorantly wise.

Summer in Arcady. By J. L. Allen. Macmillan & Co.—For vivid coloring of summer life in Kentucky and of summer heat in young Kentucky blood this story is pre-eminent. On other lines it is open to much criticism. We disagree altogether with the writer's fatalistic view of life, which saps all manliness and true morality of character, and gives a queer note of animal degradation to the whole story. A previous title, we believe, was "Butterflies": that indicates the irresponsibility to which we refer. A preface, though quite elaborate, does not help the matter.

History of the Hebrew People. By C. F. Kent, Ph.D. New York: Scribner's Sons.—A brief popular picture of the life of the Hebrew nation, from the point of view of modern inquiry and in form suitable for class lessons. It will be found admirable as a stepping-stone from the old view of the uniqueness of the Old Testament to the new sense of historical perspective in which the stories and events of the Jewish kingdom find their real value. It helps the lay reader to the evidence which brings out the progressive development running through Israel's history, and bringing it into closer relation with all history. Prof. Kent writes with great reserve and admirable clearness, and yet is a true lover of his theme, and brings an enthusiasm to inspire his knowledge which soon wins the interest of the reader.

St. Nicholas. The midsummer number opens with a stirring story of childish heroism, well told and sure to interest the elders of the family as well as the children. Two articles about Eugene Field will be eagerly read by the children, who already love his verses and the many anecdotes told about his love for the little ones. His "Rock-a-by Lady" is set to music in this number. The serials by William O. Stoddard, Noah Brooks, and Albert Stearns are continued; and there is a bewildering quantity of bright verses by well-known writers.

The Arena. "Mahayana Buddhism in Japan" is the title of a paper in the August *Arena*, by Mrs. Annie Elizabeth Cheney, who has for years been a close student of the "Flowery Land," and the customs, manners, and religions of her people. Mrs. Cheney gives a definition of Nirvana which will be new to many readers, and her analysis of Mahayana Buddhism is thoughtful and sympathetic.

The Outlook for July contains two illustrated articles in the nature of character sketches of the Republican and Democratic candidates for the Presidency. The article on Mr. McKinley is written by Mr. Murat Halstead, a personal friend of Mr. McKinley. The article on Mr. Bryan is written by Mr. Richard Linthicum, a successful Chicago journalist. Both articles are illustrated.

CHILDREN'S CORNER.

MISS FRET AND MISS LAUGH.

Cries little Miss Fret,
In a very great pet:
"I hate this warm weather, it's horrid to tan.
It scorches my nose,
And it blisters my toes,
And wherever I go I must carry a fan."

Chirps little Miss Laugh:
"Why, I couldn't tell half
The fun I am having this bright summer day.
I sing through the hours,
And cull pretty flowers,
And ride like a queen in the sweet-smelling hay."
—*Margaret E. Sangster, in the Minstrel.*

A REASONING CAT.

My children have lately set up a cage of white mice. One of them, when given a run, has a way of making for the chimney,—perhaps he prefers a little color. The other day he managed to make the ascent, and did not come down again; but two days later he was found outside the house by the stable cat, who brought him and laid him down at my daughter's feet, and then purred and rubbed himself against her legs. The mouse was not the least injured, only very frightened, and lay moist and panting for nearly a quarter of an hour, after which it began to run about, and was altogether itself again. The cat's conduct seems as remarkable as it was exemplary.—*London Spectator.*

SUMMARY PUNISHMENT.

In the matter of tolerating social nuisances Americans are accused of being a very long-suffering people; but, whatever their practice, they will always be ready to cry, "Served him right!" in every case like the following, the story of which comes from England. In a railway carriage sat a pale, middle-aged lady, a slender youth hardly out of his teens, and a burly-looking squire.

At one of the stations a young man got in, holding a lighted cigarette in his hand; and, as the smoke curled in the lady's face, she coughed.

"This is not a smoking carriage," said the youth.

"I'm not smoking," retorted the new comer. "I dare say my cigarette will keep till we get to the next station."

"Tobacco smoke makes my mother ill, and I must ask you to put out your cigarette."

"I'm not smoking, and I shall not do it."

"Then I'll make you!" said the lad. His face had grown pale; and, as he arose, the other put out a formidable fist which would probably have crippled his opponent.

But now a strange thing happened. The burly squire had hitherto remained quite passive, but he now produced something which glittered in the sunlight. There was a click, and the young man with the cigarette was handcuffed.

"You will pick up your cigarette, and throw it out of the window," said the squire, who proved to be a detective dressed for some important work.

The cigarette was clumsily picked up with both hands, and dropped out of the window. Just then the train rolled into a station; and the young man was given his liberty, which he hastened to use by slipping out of the carriage.—*Hamilton (Ill.) Press.*

SAGE COUNSEL TO AN ASS.

"A few days ago," says a friend of ours, "while walking along the road, I observed a sweep, whose physiognomy, though sorely besooted, seemed the certain index of a benevolent heart. He had for the companion of his labors a neat, dapper ass, who, having a full charged soot-bag on his back, was distanced by his master. I was pleased to see my judgment of the sweep's physiognomy borne out, as he stood for the ass to bring up the rear, by the following piece of advice which he poured into the ear of the ass as he patted his head instead of raining a torrent of blows from a cudgel on his back: 'I say, my little donkey, best leg forward, you know. Railroads are plentiful: horses will be plentiful, too.' "—*Selected.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

REV. G. S. ANDERSON,
REV. W. A. PRATT of Colorado Springs, Col.,

Having satisfied the Committee on Fellowship of their fitness for the Unitarian ministry, are hereby commended to our ministers and churches.

D. M. WILSON,
Chairman.
D. W. MOREHOUSE,
Secretary.

ANNOUNCEMENTS.

Unitarian Grove Meeting at Clovernook, Farm Pond, Sherborn, Mass., on the first four Sundays of August. Programme as follows:—

August 2.—11 A.M., sermon by Rev. Philip S. Thacher of Needham, Mass. 2 P.M., platform meeting: first address by Rev. John A. Savage, Medfield, Mass., subject, "The Theological Aspects of Unitarianism"; second address by Rev. T. Ernest Allen of West Dedham, Mass, subject, "The Religious Aspects of Unitarianism"; third address by Rev. Leverett R. Daniels of South Natick, Mass., subject, "The Practical Aspects of Unitarianism."

August 9.—11 A.M., sermon. 2 P.M., platform meeting: first address by Rev. Albert Walkley of Brighton, Mass., subject, "The New Bible"; second address by Rev. E. C. Smith of Framingham, Mass., subject, "The Historical Jesus"; third address by Rev. Robert W. Savage of Walpole, Mass., subject, "The Coming Church."

August 16, "Young People's and Sunday-school Day."—11 A.M., address or sermon by Rev. Edward A. Horton of Boston, president of the Unitarian Sunday School Society. 2 P.M., address by Rev. Leslie W. Sprague of Boston, secretary of the Young People's Religious Union, and others upon the following-named themes: "Our Young People's Work": (*a*) "For Themselves"; (*b*) "For the Community"; (*c*) "For the Church."

August 23, "Layman's Day."—11 A.M., sermon by George W. Stone of Boston, treasurer of the American Unitarian Association. 2 P.M., address by Archibald M. Howe, Esq., of Boston, subject, "The Worth of Religion to the Layman."

Grounds open at 10 A.M. and closed at 4 P.M.

Battle Creek, Mich.—Rev. T. J. Horner preached his last sermon before vacation at the Independent Congregational Church June 28, to a large and appreciative congregation, and spoke of the church work during the past year. The Ladies' Aid Society plans to carry on its work during the vacation.

Berkeley, Cal.—We are making somewhat of a departure from our customary service during the summer months and general vacation time. We hold in our usual place of worship a summer school, in which a lecture or address is followed by a general discussion. As a basis of study, we are following Chadwick's Unitarianism, old and new. Rev. Mr. Payne has given two lectures on the doctrine concerning God, and Mr. C. A. Keeler is to give the next on the doctrine concerning man.

The Ruskin Club, which is a revival of our Unity Club, has held several well-attended and interesting meetings. It meets on the first and fourth Wednesdays of each month, at the home of some member. Its present purpose is to strengthen the spirit of art in the home and life.

Boston, Mass.—Young People's Religious Union: The second regular meeting of the directors was held at 25 Beacon Street, Room 11, Monday, July 6, Rev. Thomas Van Ness, president, Miss Stearns and Messrs. Reccord, Macdonald, and the secretary being present. Rev. B. R. Bulkeley of Chicago was elected vice-president, and Rev. James C. Hodgins of Philadelphia director, in place of Miss Bartlett and Mr. Eliot, who resigned. In accordance with the circular letter which has been mailed to all the delegates present at the meeting for organization, arrangements were made with the secretary to act as field agent and organizer for the union, as well as to attend to office work; and by motion of Mr. Mac-

donald, seconded by Miss Stearns, a salary of $600 was voted as compensation for such labor, Messrs. Horton and Hartwell casting their favorable votes in writing. A circular requesting each local union to send in a list of topics for next year's consideration was ordered published. A statement drawn by the secretary and read to the directors will soon be published, outlining a general plan for organizing local societies in accordance with the constitution of the general body. It will be remembered that at the first meeting a motion was passed providing for an Advisory Committee of not more than ten members. The members of that committee were named at this meeting, as follows: Mrs. Thomas L. Eliot, Portland, Ore.; Hon. John H. Gabriel, Denver, Col.; Prof. Carruth, Lawrence, Kan.; Rev. U. G. B. Pierce, Pomona, Cal.; Prof. Townsend, Washington, D.C.; Rev. Mary A. Safford, Sioux City, Ia.; Rev. Frank L. Phalen, Concord, N.H.; Rev. John H. Applebee, Buffalo, N.Y.; and Rev. Caroline J. Bartlett, Kalamazoo, Mich. A card containing a pledge for $1 subscriptions was ordered published. This will be used at rally meetings and similar gatherings as a means of augmenting the income of the union.

The constitution of the union provides that any society of young people in sympathy with the purpose of the union may become a delegate member by written application to the secretary, accompanied by a contribution to the treasurer of the union. In accordance with this rule, two societies have joined the union; namely, the Hayward Guild of Medfield, Mass., and the guild of the Unitarian church of Tyngsboro, Mass. It is expected that few societies will find it convenient to take action before autumn, though a cordial welcome awaits those which are able to send in their applications and contributions during the summer. It is regretted that Mr. Ames will be unable to deliver the sermon at Weirs, July 31. His inability to respond will necessitate a change of programme; and the morning service will be shared by the treasurer and secretary of the union and one or two other ministers, leaving the evening meeting open for a song service and impromptu addresses by friends who may be present. The afternoon meeting will be in the hands of the younger laity,—young men and women.

A second rally will be held at Farm Pond, Sherborn, Mass., Sunday afternoon, August 16. Topic, "Our Young People's Work": (*a*) "For Themselves," Rev. L. R. Daniels; (*b*) "For the Community," Rev. B. F. McDaniel; (*c*) "For the Church," Rev. Leslie W. Sprague. Leslie W. Sprague, Secretary.

Chelsea, Mass.—Miss Margaret B. Barnard has resigned the superintendency of the Sunday-school. For four years she has labored in this sphere as one who loved her work. Teachers and pupils have sat under her guidance and instruction with equal pleasure and profit. Words of regret sprang quickly and naturally to the lips of each when the fact of her resignation was made known and discussed; and their love for her found partial expression in a tribute of flowers on Flower Sunday and in the gift of a beautiful revolving bookcase, while every heart echoed the salutation of

> "Honor and reverence and the good repute
> That follows faithful service as its fruit
> Be unto her!"

Rev. A. P. Reccord will be the succeeding superintendent.

Cincinnati, Ohio.—It was a delight for the three English-speaking liberal ministers of Cincinnati, Rev. Messrs. George A. Thayer, George R. Gebauer, and U. S. Milburn, to join in the services of ordination of two recent graduates of Meadville on Sunday evening, June 28, before a congregation filling the large St. Paul's German Evangelical Protestant Church, and to hear the hearty choral singing of worshippers who have inherited both the ancient hymns for which they need no book and the custom of joining with one voice in their melody. Ernst and Carl August Voss are sons of one of the ministers of the Evangelical Protestant congregations, of which there are several in this city, whose doctrines are in many respects closely allied to the faith of Unitarians; and for the consecration of these young men to a ministry which is quite as likely to be within our Unitarian fold as in the church of their fathers some fourteen or fifteen ministers assembled. The laying on of hands was participated in by Rev. Messrs. Edward Voss (the father), Gilbert Schmidt, and George A. Thayer, after which twelve brief and hearty *Begruessungansprachen*—words of friendly welcome—were uttered by the ministers present from sister German churches. The two candidates for the ministry preached each a sermon of fifteen minutes in length, one in English, the other in German, and showed excellent promise of efficient pulpit service. For the first time in its history this Evangelical Protestant congregation listened to a service in which the English tongue had a conspicuous place, the prayers and an address on the Bible being offered severally by Messrs. Gebauer, Milburn, and Thayer.

Cohasset, Mass.—A call has been extended to Rev. W. R. Cole, formerly of Atlanta, Ga.

Concord, N.H.—On Sunday, July 12, services in this church were discontinued until September. On Sunday, June 28,

Rev. F. L. Phalen being absent from the city, morning service was conducted by two of the laymen. The regular service-book was in use, and Col. Solon A. Carter acted as reader. After the usual opening exercises Hon. James O. Lyford delivered an address upon "The Misconceptions of Unitarianism by Themselves and Others." He spoke, in effect, as follows: The popular misconception of Unitarianism in other churches presupposes that release from ancient creeds gives license for wrong-doing, that disbelief of dogmas absolves one from all religious thought and feeling, and that the secession from Orthodoxy does away with the necessity for church association and church-going. Some Unitarians think that the sole mission of Unitarianism is to combat erroneous beliefs. Unitarianism is nothing more or less than the teachings of Jesus Christ in all their simplicity and purity with that dross removed which for eighteen hundred years of mysticism and superstition has enshrouded it. In puncturing old creeds, in abolishing hard conceptions of the Deity, in casting out personal devils and the literal hell of Orthodoxy, nothing of the teachings of Christ has been destroyed. The lessons of right living are left: the beauties of the Golden Rule are as impressive as when first uttered in Judea. Teaching the dogmas of right because it is right, and not because it will save from terrible consequences after death, is as essential now as ever. Simple as the Gospels are, they must be taught over and over again as long as the world lasts. Although it is no longer necessary for the Unitarian Church to combat with other churches regarding creeds, yet there is the same necessity for its work as for that of other churches. Its mission is not simply to liberalize the creeds of other denominations, but to preach the Gospels as they were first expounded by the first great leader.

Dover, N.H.—The Dover branch of the Young People's Religious Union has had a card printed with its constitution and rules as adopted June 16. It provides for public meetings for literary and religious purposes and for social gathering.

Eastport, Me.—At a special meeting of the First Congregational Society, June 29, resolutions were adopted, expressing deep regret at the resignation of the pastor, Rev. H. D. Catlin, and an earnest appreciation of his worth and faithful service both as a man and as a minister. Mrs. Catlin has ably seconded him in his parish labors, and is considered an ideal pastor's wife. The best wishes of the parish go with them.

England.— BURNLEY.— The Primitive Methodist Connection have just held their conference in Burnley; and the committee of the Unitarian church last week forwarded to the secretary of the conference the following resolution: "That the members of this committee, representing the Unitarians of Burnley, desire to be permitted hereby to join in the general welcome accorded to the Primitive Methodists on the occasion of the holding of their annual conference in Burnley. Although differing from you on many points of doctrine, they are quick to recognize your loyalty to your view of the truth, your strenuous efforts to rescue the degraded, and your unswerving fidelity to the principles of civil and religious liberty. These have always been prominent characteristics of Primitive Methodism. We believe that the sacerdotal tendencies of the times and the attempt to accentuate sectarian differences by means of the new Education Bill will meet with uncompromising opposition from your ministers and laymen alike. While frankly avowing our difference of view, we are one with you in upholding the ethical teachings of Jesus, and in endeavoring to promote the spiritual religion of which he was the great exponent and Master." According to the newspaper report, the reading of the resolution was followed by applause. The following resolution has been sent to the secretary of our Burnley church, in reply: "That the members of this conference desire to express the pleasure with which they have received the resolution, welcoming them to Burnley, from the committee of the Trafalgar Street Unitarian Church. While firmly adhering to their own doctrinal standards, the conference regard charity as the greatest of all things. They gladly recognize the services which some of the leaders of Unitarianism —notably, Dr. Martineau—have rendered in many ways to religious truth, and the labors of Unitarians in general on behalf of civil and religious liberty. The conference prays for an increasing measure of divine light, 'till we all attain unto the unity of the faith, and of the knowledge of the Son of God.'"

Holyoke, Mass.—Rev. T. E. Chappell of Upton, Mass., has been called to the pastorate of the Unitarian church here.

Ithaca, N.Y.—The report of the spring meeting of the Unitarian Conference of the Middle States and Canada should have been forwarded for last month's issue. The dedication services were held May 19. The beautiful service was written for this occasion by Rev. W. C. Gannett. The music of the hymns was also specially written for this service, as well as two hymns by the pastor, Rev. J. M. Scott. All the meetings were well attended. The inspiration and brotherly feeling awakened will long remain with us all.

The Ethical Section of the Unity Club, the continuation under a new name of the Ethics Class, began its sessions under the present leader on the 24th of February, 1895, taking up the work which Prof. Oliver had so much enjoyed and had done so well. The class is made up of men and women, the young, the middle-aged, and the old, furnishing a wide experience of life, and thereby adding interest to the sessions. The present attendance is about twenty-five. From the number and quality of those present and from the interest shown in the discussions it is hoped that the sessions are of some service. William H. Riley, Leader.

Meadville, Penn.—The Theological School was favored in the latter part of May with two courses of lectures by Rev. H. H. Woude of Toronto,—one on "Shakspere, the Man, and Several of the Dramas," and another on "Great Characters in Christian History: Savonarola, Calvin, Wyclif, and John Knox." Mr. Woude's lectures are written from careful study and in an admirable style, and they are so given as to hold the interest of the hearer from first to last. The Shaksperian lectures are worthy to be named with the best that we have in this country.

New England Associate Alliance.—The Executive Board of the New England Associate Alliance desire to put on record their appreciation of the discretion, fidelity, and executive ability with which Mrs. George S. Hale has performed the duties of secretary of the Alliance. It is very largely owing to her extensive correspondence and personal intercourse that the various separate church alliances have joined the Associate Alliance. While we regret that other duties have compelled her resignation as secretary, we yet rejoice that we can have the benefit of her guidance as director, and that her place will be ably filled by Miss Mary L. Hall. *Signed*, Kate Gannett Wells, Ellen C. Goodwin, Marcia B. Jordan, Mary L. Hall, Eliza M. F. Bartlett, Mary C. Warder, Mary A. Downing, Phebe M. Waldo, Mary E. Cleveland, Sarah Theo. Brown, Laura Dewey Russell, Emily O. Kimball.

Newburg, N.Y.—The form of government in the Unitarian church is congregational. This means that each church regulates its own affairs, and is not controlled by any other churches, board of clergymen, or bishops. In our own church all authority rests in the membership as a body, except that absolute freedom of belief and conscience is guaranteed to individual members by the constitution. As it is not easy for the church as a whole to act on all the details of its work, its authority is delegated to a board of trustees and to committees (standing or special), whose members are elected by the church. To facilitate business still further, the trustees appoint an executive committee to act upon matters of minor importance between the meetings of the board. All this is done, not to curtail the rights of the individual members, but to insure prompt action and to avoid the confusion that would result from the unauthorized action of individuals. If, then, any member has any suggestion to make as to the management of the church in any respect, the proper course to pursue is to lay the matter before the chairman of the proper committee or of the board of trustees. If his suggestion should not meet with the approval of these bodies, he may then request the president to call a special meeting of the church, or may lay the matter before the annual meeting. While the pastor may be consulted in regard to any plans of individuals, and perhaps should be, in view of the fact that his position makes him conversant with all the details of the work, yet he has no authority except as it may be conferred upon him for special purposes. We have gone into this subject somewhat fully because so many of our members have recently come from other churches where the form of government is quite different, and because, also, it is only by conforming to the proper methods of transacting business that ill-feeling can be permanently avoided.

Northampton, Mass.—Rev. Dr. Cressey of Salem has been invited to the pastorate of the Second Congregational (Unitarian) Church.

Oakland, Cal.—Activities were largely suspended June 1. The Unity Club and Starr King Fraternity hold no meetings during the summer months. The pulpit has been supplied by Rev. William G. Eliot, Rev. G. Heber Rice, Rev. N. A. Haskell, and Rev. Eliza Tupper Wilkes. Congregations are, as usual in summer, much reduced. Rev. Mr. Wendte will prolong his vacation through July.

Ontario, Cal.—Sunday, June 21, was a day of deep rejoicing with our society; for then we dedicated Unity Chapel, our new home, situated in the best part of the thriving colony. The chapel promises to serve its purposes admirably. It is a substantially built wooden structure, somewhat after the colonial style. It is finished in the natural woods, the strong beams, rafters, and trusses giving the chapel an idea of solidity that comports well with its high mission. About two hundred can be comfortably seated, and the acoustic properties seem perfect. Not the least beautiful feature of our home is that nearly every one of the congregation has lent his personal assistance in the work. Both in our own ranks and outside people have been most kind. As is usually the case, the women

have done more than shows. Without their untiring aid little could have been accomplished. The dedication service was arranged by the minister, Rev. U. G. B. Pierce. Rev. D. V. Bowen also assisted in the exercises. The sermon for the occasion was preached to a large congregation by Rev. Eli Fay.

Roxbury, Mass.—All Souls' Church has extended a call to Rev. H. T. Secrist of Milwaukee.

Salt Lake City, Utah.—The last Sunday in June brought to a close the most successful church year since the organization of our society. Prior to the year 1894–95 services were held in the Salt Lake Theatre, with good attendance, but with little opportunity for thorough organization. Business depression and consequent loss of members and revenue compelled the society to change its place of meeting to a small and inconvenient hall on the second floor of a business block on Main Street, where services were held during the year, but with diminishing numbers, so that it became impossible to provide for current expenses. With the aid of the American Unitarian Association, however, and the counsel and encouragement of its Western superintendent, Mr. Forbush, it was decided to continue the society another year. Rev. Adelbert L. Hudson of Harvard Divinity School was called to the pastorate, and services were begun last September in the little second-story hall, with unpaid bills left over from the preceding year amounting to $257, and with some feeling of discouragement among the few faithful members, and doubt as to the outcome. The congregations, however, increased rapidly in numbers, so that by December they had quite outgrown the capacity of the old hall. A lease was secured of the first floor and basement of a centrally located building, 40 x 114; and on the first Sunday in January services were held in the new hall. Financial prosperity came more slowly; but confidence in our ultimate success had been restored, and the trustees, aided by timely gifts, were able to expend $765 in furnishing and fitting the new hall. This expenditure, together with the unpaid bills left over from 1894–95, and all current expenses of the present year, have now been paid in full, excepting a small balance of borrowed money, which is provided for by sums due the society from reliable sources.

The gain in numbers, enthusiasm, and organization, has been even more marked than the financial prosperity of the year. Since January 1 the congregations have averaged three hundred, and frequently exceed four hundred. Our Sunday-school numbers over one hundred, and has a well-conducted library, which has grown during the year from eighty-four volumes to nearly five hundred. It has met all of its expenses, and has bought and paid for one hundred copies of Mr. Horton's new Song and Service Book.

Unity Circle has done much to organize the social forces of the church, bringing together each month over two hundred members of the congregation, and thus cultivating more general acquaintance and closer church relations.

The Men's Unitarian Club has developed interest in the plans of the society among business men, and furnishes a practical and virile element too often lacking in church work. Along with this there has been matured a well-considered financial system, whereby all regular members of the congregation have been distributed into revenue committees which contribute monthly sums through their chairmen to the general revenues of the church. This tends to develop a sense of personal interest and responsibility in each member of the congregation, while at the same time materially aiding the finances of the church.

Much gratitude is felt among our people for the wise and timely aid of the American Unitarian Association which has made this progress possible. Without it there would be no liberal religious society in Utah to-day. As it is, the permanent success of our society is assured; and there is every reason to believe that after another year it will become entirely self-sustaining and a centre for Unitarian influence and growth in this region.

Thanks are also due for contributions to our improvement fund from the Arlington Street Church, the First Parish in Cambridge, the Alliance Branch of the Jamaica Plain society, and Prof. Peabody of Harvard; and for contributions to our Sunday-school library from Unitarian societies in Dorchester, Springfield, and Waltham, Mass., and Flushing, N.J., from the Arlington Street Church, the First Church in Boston, the Second Church in Boston, the North Society in Salem, Miss M. E. Hawley of Albany, N.Y., and unknown friends, who have sent books by mail without giving name or address. Especial thanks are due Mr. Horton for his active and efficient efforts in this behalf.

Mr. Hudson has gone to Northern Wisconsin for his summer vacation, and will return to resume work the first week in September.

San Francisco, Cal.—*First Church:* Evening services were discontinued, beginning with the first Sunday in June, to be resumed next October. Morning services will be held regularly all summer. The Sunday-school vacation begins June 14. Sessions will be resumed August 9. It has been the experience of Pilgrim Sunday-school that a vacation at the time of the vacation in the public schools is wise. A

vacation is a justice to the teachers, a rest for the pupils; and, so far as known, no pupils have ever been lost thereby. On the last Monday in May Mrs. W. G. Barrett entertained the Society for Christian Work at her beautiful home in Sausalito. It was one of the pleasantest social occasions that the members of this society have ever enjoyed. At the last meeting of the Channing Auxiliary Miss Emma Frances Dawson read from her own poems, and was warmly appreciated and applauded.

Rev. Roderick Stebbins of Milton, Mass. arrived Monday evening, June 29, and will be in San Francisco a month or more. The Bible Class for adults, under the leadership of Rev. Samuel Slocombe, has concluded a most interesting and regularly attended course of lessons on "The Life of Jesus in the New Testament."

Sheffield, Ill.—Almost the last event of the church year was the marriage of the pastor, Rev. Stanley M. Hunter, to Miss Rose H. Larson of Salt Lake City. Miss Larson was a member of the Unitarian church of that famous city. She was the originator and teacher of a very successful Sunday-school kindergarten class, and was very active in the many activities of the church. What is Salt Lake's loss will be Sheffield's gain. The ceremony which united the young minister and the Western maiden was performed at the Sheffield church on the afternoon of June 22, the bride-elect proceeding directly from the train to the marriage altar, where Rev. Chester Covil of Buda, the much loved and respected "father" of this neighborhood, officiated. The church was beautifully decorated with flowers. All the pews were filled with interested friends. The Sunday-school children sang a welcome to the bride-elect, and the ceremony proceeded happily to the end.

Two days afterward, at the home of Mr. and Mrs. H. S. Howard, a reception was tendered to the pastor and wife by the Ladies' Society. It was a very successful affair, as are all the efforts of the Ladies' Society. The bride and groom were presented by the friends of the church with many substantial as well as ornamental testimonials of esteem, among which were handsome dining-room and bedroom suites, two moquette rugs, four rockers, a parlor clock and a bedroom clock, a handsome wrought-iron lamp, and a brass flower-stand, a dinner-set, and a chamber-set, together with many pieces of bric-à-brac. The occasion was a very happy one, and will be always remembered by those present. Much credit is due, both for this and the smoothness of the wedding, to the Committee of Arrangements, consisting of Mrs. A. A. Gunkel, Mrs. James Curtis, Miss L. L. Dewey, and Miss Cyra Battey.

For the past thirty years, ever since the founding of the church, there has been no parsonage in connection with it, because during that time, with but one exception, the pastors have kept bachelor's hall. But now there is to be a parsonage, Mrs. Ednah C. Whipple being the promoter of this as of many other things conducive to the welfare of church life. She is generously backed by other friends of the Unitarian cause in Sheffield. The parsonage is to go up on a lot west of the church, and owned by the church, which seems to have been waiting all these years to be built upon. It is hoped that by the end of the summer vacation the parsonage will be ready for occupation.

The church year closes very auspiciously. The promise of future usefulness in this town and neighborhood is great. Mr. and Mrs. Hunter feel that they are surrounded by a band of capable and earnest men and women, who realize the greatness of the trust that is theirs. Services will reopen the first Sunday in September.

Spokane, Wash.—About one hundred Unitarians sat down at the annual dinner of the Unitarian church recently, and had a most delightful time. An ample collation was provided; and after dinner speeches were made by Rev. O. J. Fairfield, Judge Dunning, J. M. Comstock, and Dr. J. E. Gandy. A correspondent writes: "We are feeling quite hopeful as to the prospects of the society, and trust that our growth is to be permanent. Fifteen members have joined the church within the last quarter, and we have organized a Unitarian Club to meet monthly from September to May. Our society is very small compared with what it should be from the number of liberals in the city who are unchurched. We have liberals here of every shade of belief or prejudice, which makes it more difficult for us to come together on one platform. Of the one hundred who were present last evening, only fifteen had been brought up in the Unitarian faith, and half of that number (seven) were young people of our parish. In a great region here, larger than the State of Ohio, of which Spokane is the centre, we are the only liberal church. We trust this is not to be so always."

Sterling, Mass.—The installation and ordination of Rev. John Noyes Woodman as pastor of the church at Sterling took place June 24. The day was perfect. The whole town was interested, the town hall being used for the dinner, and the library closed for the occasion. The church was tastefully trimmed, and a large audience listened to the exercises. Rev. S. M. Crothers preached the sermon on "The Relation between Opinions and Character." The invocation was by Rev. G. W. Kent of Worcester; Scripture reading, by Rev. J. C.

Kent, Northboro; reading of hymn, Rev. G. H. Pratt, Sterling; ordaining prayer, by Rev. W. C. Brown, Gardner; charge to the minister, Rev. F. A. Gilmore, Haverhill; charge to the people, Rev. G. F. Pratt, Berlin; right hand of fellowship, Rev. W. L. Walsh, Brookfield; welcome to the town, Rev. F. E. Heath, Sterling. The ceremony was interesting and impressive throughout. Mr. Woodman is a young man of great promise. He has just completed his course at Cambridge, and enters upon his work with the best wishes of all.

Sturgis, Mich.—After serving four years as pastor of the Unitarian society, Rev. G. W. Buckley concluded his labors here with an able sermon June 21. He resigned his pastorate on account of being obliged by circumstances to take up his residence in Battle Creek. A local paper says: "While the congregation of the Unitarian society has not been very large, yet the influence of Mr. Buckley's sermons has extended through the community, producing more liberal religious views; and the society which he has built up is established on a permanent basis for continuing the work upon the lines of the Unitarian faith." The church adopted resolutions deploring the severing of ties that had proved pleasant and helpful, and expressing appreciation of Mr. Buckley's teachings and personal example.

Toledo, Ohio.—The Church of Our Father is hospitably sheltering the Swedenborgian society, who have previously been worshipping in a hall. It has already helped in the same way two other societies —the Collingwood Presbyterian and the Epworth Methodist—until they were strong and vigorous churches. The rooms in the annex of the Church of Our Father will also be occupied early in September as a kindergarten.

Vineland, N.J.—Rev. Watari Kitashima resigned the pastorate of the Unitarian church at this place Sunday, June 28, and expects to return to Japan in October. For lecture engagements address him at Vineland, N.J.

Wales.—CARDIGANSHIRE UNITARIAN MUSICAL FESTIVAL.—The above festival was held this year at Llandyssul, the Congregational Chapel, being the largest in the town, having been kindly lent for the purpose. Two meetings were held during the day, presided over by Rev. Messrs. R. C. Jones, Lampeter, and W. J. Davis, Llwynthydowen. Mr. Thomas Davies of Lampeter ably fulfilled the duties of conductor; and Miss Evans, Taliesin House, acted as accompanist, together with three lady violinists of the same place. Rev. John Davies, Alltyplaca, introduced the morning meeting, and Rev. D. Evans, Cribyn, the afternoon, there being also present Rev. Messrs. Lewis Williams, Rhydygwin; E. E. Jenkins, Capelgroes; T. Arthur Thomas, Pantdefaid; W. V. Edwards (I.); T. P. Phillips (I.), Llandyssul; W. James, B.A., J.P., Llandyssul (treasurer); and Mr. J. R. Thomas (secretary). There were large contingents present from all the Unitarian churches in Cardiganshire, so that the accommodation provided was quite insufficient. It is computed that some four hundred voices joined in rendering the programme. The singing was characterized by most of the Welsh features which are now so well known and appreciated. And it is noteworthy that the Welsh Unitarians, although a small community, are well in the current of the national life in this particular.

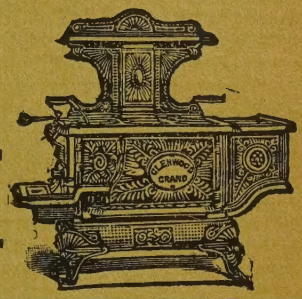
Walpole, N.H.—The Branch Alliance of the Unitarian society has been favored by a visit from that earnest worker for the Unitarian cause, Mrs. H. D. Catlin of Brooklyn. Rev. Frank Wright Pratt is attracting large congregations both by his spirited and thoughtful preaching and by his social and organizing gifts. On Sunday afternoon, in conjunction with Rev. George I. Bard, minister of the Orthodox Congregational church, Mr. Pratt tried successfully the experiment of an outdoor union, popular religious meeting. Interesting addresses on "The Inwardness of the Divine Life," by Mr. Bard and Mr. Pratt, held well the attention of a congregation of some one hundred and fifty people assembled in the pine grove on the Huntington farm, two miles north of Walpole village. These outdoor meetings will probably be continued at stated intervals during August and September. On Sunday evening our beautiful Hastings Memorial Parish House was filled by an attentive and sympathetic congregation assembled to receive from the children of the late Rev. William Philip Tilden a portrait of their father. Mr. Tilden was settled over our society forty-eight years ago, and passed a happy and fruitful ministry here of seven years. Here began a friendship with Dr. Bellows, which found expression in many genial letters. Mr. T. Nelson Hastings, chairman of the Parish Committee, presided, and introduced the speakers. The presentation address was by Mr. George T. Tilden, the well-known Boston architect, the acceptance for the society by Mr. John W. Hayward, president of the trustees. Mrs. Laura Tilden Greene then read an interesting epitome of her father's Walpole ministry, with extracts from his journal. This was followed by the singing of two hymns written for Mr. Tilden's ordination, by prayer by Mr. Pratt, and by spontaneous hearty tributes to Mr. Tilden's noble character and effective life-work.

GLENWOOD RANGES

MAKE

COOKING EASY.

THREE GOLD MEDALS.



WEIR STOVE COMPANY, TAUNTON, MASS,
Agents in All Prominent Cities and Towns in New England.

Every Other Sunday.

..A BI-WEEKLY..

An eight-page paper for the Sunday-school and the home. This Unitarian publication contains stories, articles, poems, and illustrations, together with a "Letter-box," "Editor's Chair," and other regular departments. *Subscription price 40 cents a year*, but subscribers in the Boston postal district are required by the postal laws to pay 20 cents more. 22 numbers constitute a volume.

PUBLISHED BY THE

UNITARIAN SUNDAY-SCHOOL SOCIETY,
25 Beacon Street, Boston, Mass.

Hymnal.

AMORE DEI.

This Hymnal is steadily making its way into use in a large number of churches, and in all cases gives satisfaction.

If considering a new book, send for sample copies, which will be sent subject to return, if not adopted.

PRICES:

Cloth, 90 cents; Leather, $1.35.

By the dozen, per copy,

Cloth, 75 cents; Leather, $1.10.

GEO. H. ELLIS, Publisher, 141 Franklin St., Boston.

MR. SUNDERLAND'S

BOOKS AND PAMPHLETS.

The Bible: Its Origin, Growth, and Character. pp. 300. G. P. Putnam's Sons, publishers. Price $1.50.

The Liberal Ministry as a Calling. I. For Young Men. II. For Young Women. pp. 96. Geo. H. Ellis, publisher. Price 50 cents.

One Upward Look Each Day. Poems of Faith and Hope. (Compilation.) Morocco, 75 cents; cloth, 50 cents; paper, 30 cents. Special edition in morocco, containing *marriage certificate*, 75 cents.

What do Unitarians Believe? pp. 16. *Ninetieth Thousand.* Price, 10 cents a dozen; 75 cents a hundred.

Unitarianism: Its History, Present Condition, and Prospects. pp. 16. *Twenty-fifth Thousand.* Price, 10 cents a dozen; 75 cents a hundred.

Is the Bible Infallible? pp. 40. *Tenth Thousand.* Price, 5 cents a copy; $2.00 a hundred.

Mr. Sunderland's *College Town Pulpit* is necessarily suspended during his year abroad, but is to be resumed on his return. The next number may be expected in September, 1896. Back numbers (sermons for 1894–95) can be furnished to order. Subjects: 1. "The Soul's Cry for God"; 2. "Jesus as Humanity's Ideal"; 3. "Sectarianism: Its Causes and Cure"; 4. "The True Cross of Christ"; 5. "Was Jesus God? How did he come to be worshipped?" 6. "Loyalty to Conviction"; 7. "Is Life a Blessing?" 8. "Mr. Ingersoll's Treatment of the Bible"; 9. "A Religion for a Republic"; 10. "The Surest Way of doing Good."

Price per sermon, 5 cents.

*** Any of the above publications may be obtained from the publishers, or by sending orders to Miss J. S. GREGG, Ann Arbor, Mich.

MAPLEBANK.

HOME SCHOOL FOR BOYS

In the family of Rev. Eugene De Normandie, Danvers, Mass. The best of care and instruction guaranteed. Most healthful location and all things conducive to the happiness and well-being of the boys. Send for catalogue, containing full particulars. Address

HENRY N. DE NORMANDIE, Danvers, Mass.

PROCTOR ACADEMY, ANDOVER, N.H.

For both sexes. Healthful location. Liberal management. Expenses low. Prepares for college, or for teaching, etc. For catalogue, address

JAMES F. MORTON, A.M., Principal.

FREE READING! Unitarian tracts and other liberal religious literature sent free on application to Miss ELLEN A. CALL, 35 Summer Street, Lawrence, Mass.

The Free Church Record

is a periodical of 44 pages published at Tacoma every other month from February to December. It is devoted to the advancement of the NEW IDEAL IN RELIGION; namely, the promotion of Free Spiritual and Universal Religion, frankly independent of Brahmanism, Buddhism, Parsism, Judaism, Christianity, and all other special historical religions which are by nature dogmatic, based on personal leadership and limited in fellowship. No other religious journal in the world is dedicated to this ideal. The FREE CHURCH RECORD is the organ of real Universal Religion; *i.e.*, religion reconstructed on the basis of *universal human nature*, wholly unsectarian in principle and purely scientific in method, seeking truth in the spirit of love by obedience to the *universal laws of thought* and the *universal facts of the Cosmos.*

Editor.
ALFRED W. MARTIN.

Publication Committee.
SAMUEL COLLYER, *Treas.* R. P. BRADLEY.
FREDERICK WATSON.

Occasional Contributors.
Paul Carus, Ph.D., Edmund Montgomery, Ph.D., Prof. Thomas Davidson, Ph.D., Babu B. B. Nagarkar (of the Brahmo-Somaj), Fred. May Holland, W. L. Sheldon, B. F. Underwood, Rev. P. R. Frothingham, Rev. R. B. Marsh, Francis E. Abbot, Ph.D., Prof. Elliott Coues, M.D., Ph.D., Mrs. Edna D. Cheney, D. J. H. Ward, Ph.D., William M. Salter, Edwin D. Mead, Rev. T. G. Milsted, Rev. Leslie W. Sprague, Rev. Charles F. Dole, Wm. Lloyd Garrison, Prof. A. E. Dolbear, Rabbi Schindler, Rabbi Fleischer, W. O. Partridge, Rabbi Voorsanger.

Subscription, $1.00 per Year.

Address FREE CHURCH RECORD, Tacoma, Wash.

Seventy-sixth Year

The Christian Register

TERMS: $3.00 per year. Single copies, 6 cents.

A family and religious weekly,—the exponent of what its supporters deem the wisest religious thought of the time,—the *Christian Register* is every year growing in influence and character. That it should tend to

LEAD PUBLIC OPINION

is to be expected, inasmuch as its editorial writers are men of the broadest culture and farthest sight, interested in every worthy new movement of the age, whether in religion, social science, or politics. It is

THE VOICE OF TO-DAY,

in consideration of and representing the Needs of To-day. It contains:

Original editorial notes and articles.
A forum for discussion.
Able articles by prominent writers.
Helpful sermons.
Bright correspondence.
Religious intelligence.
Literary criticisms.
Good stories for the young.
Interesting and instructive selections.

*** *Terms as above; or will be sent* free *four weeks on trial, to any address, on application.*

CHRISTIAN REGISTER ASSOCIATION,
141 Franklin Street, Boston.

OLD AND NEW UNITARIAN BELIEF

BY

JOHN WHITE CHADWICK.

PRICE, $1.50.

CONTENTS.—Historical Introduction, The Doctrine of Man, Concerning God, The Bible, Christianity, Concerning Jesus, The Future Life, The Great Salvation, Loss and Gain.

"A valuable as well as very readable treatise. . . . The best popular history of Unitarian doctrine that has come to our notice. . . . Mr. Chadwick has most interestingly set forth the rapid transformations of Unitarian belief."—*The Nation.*

"The best summary of Unitarian history and doctrinal development, and the most radical and optimistic outlook on the future which has yet been produced among us."—*Pacific Unitarian.*

"A weighty testimony to a notable religious movement from the religion of the letter to the religion of the spirit. . . . His attitude not always that of the contemplative philosopher; . . . his pulse throbs strongly, and quickens that of the reader. There are some passages that belong to the anthology of prophetic literature."—CHAS. G. AMES, *in the New World.*

"We can here trace the growth of the New Unitarian gospel, see something of the great moulding influences that have shaped and changed it, note the dangers it has encountered, thrill with the warm light of its newly discovered hope, feel ourselves taken into comradeship with its noble army of workers and saints. . . . Decidedly marking a clearer point of vision in the development of Unitarian thought."—*The Unitarian.*

For sale by booksellers, or sent, postpaid, on receipt of price, by

GEO. H. ELLIS, Publisher, 141 Franklin Street, Boston.